

# THE SPIRIT OF MISSIONS.

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NO. 4.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS,

AT ITS MEETING, TUESDAY, MARCH 12TH, 1895.

—THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Starkey, and Worthington; the Rev. Drs. Hoffman, Smith, Satterlee, Shipman, Huntington, Applegate, Brown, Vibbert, and Anstice; and Messrs. Low, King, Mills, Whitlock, and Chauncey. The Right Rev. Drs. Watson and Barker, *ex-officio* members, were also in attendance.

—The announcement was made of the sudden death of the Right Rev. Elisha Smith Thomas, D.D., Bishop of Kansas, on the evening of March 9th. Whereupon the Bishop presiding offered suitable prayers.

—In connection with the report of the Treasurer to the 1st instant, the following resolution was adopted:

“*Resolved*: That, in view of the continued falling off of contributions and the increasing debt of the treasury for money borrowed to pay the missionaries, this Board hereby respectfully requests the venerable the Presiding Bishop, as President of the Board of Missions, to issue a statement to the clergy and laity of the Church, to be read in all congregations, setting forth the facts, and urging special contributions to relieve the Board of its embarrassment and to provide for the demands of the work.”

—Permission was accorded to the Rev. J. A. Gilfillan, at White Earth, Minnesota, to permit the temporary use of the Bishop Whipple Hospital building at that place by the United States Indian agent to house the 100 children (or a part of them) belonging to the government school there, the building of which was burned a few days before.

—At the instance of the Commission on Work among the Colored People and in view of “the critical financial condition of the special funds available” for the Commission’s use, a request was made of the Woman’s Auxiliary for its active interest in this department of Church work, with a view to increasing the means at the disposal of the Commission.

—Letters were received from ten of the Bishops having Domestic missionary work under their jurisdiction, with regard to appointments, stipends, etc., and confirmatory action was taken in those instances where it was needed.

—From the Foreign field letters were submitted from the Right Rev. Drs. Ferguson, McKim, and Graves, and from several of their missionaries. Portions of these have been or will be published in this magazine. It was announced that the Rev. Y. K. Yen, M.A., was proposing to sail from Vancouver for Shanghai on the 23d of April; he having filled many appointments in the eastern and middle states, and in Maryland, Virginia, and Ohio. On his way to the Pacific he will meet engagements in Michigan, Illinois, and Minnesota.

—In the abstract of proceedings of the meeting of the Board of Managers for December, 1894, published in this magazine in January last, it was announced that Bishop Schereschewsky was contemplating a return to China for the purpose of printing his new translation of the Holy Scriptures into *Wen-li*, the literary language of China. He now



reports that he is proposing to sail, with Mrs. Schereschewsky, in August. The committee appointed by the Archbishop of Canterbury (as stated in the January number), to examine the new version with a view to having a portion of the expense of the publication defrayed by the Society for the Promotion of Christian Knowledge, consists of the Rev. Dr. Legge of Oxford, and Prof. Douglas of King's College, London. This committee will act in concert with one appointed by the Board of Managers at this meeting, viz., Bishop Graves of Shanghai, the Rev. Dr. Henry Blodget of Peking, and the Rev. Dr. W. A. P. Martin, president of the imperial college at Peking.

## LETTER FROM THE PRESIDENT OF THE BOARD OF MISSIONS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY,

Church Missions House, New York, March 26th, 1895.

TO THE CLERGY AND LAITY:

The Board of Managers, by resolution, has requested me, as President of the Board of Missions, to set forth a statement of the present condition of the missionary treasury, and ask for contributions to relieve its embarrassment and to provide for the demands of the work. I am not surprised, but I am nevertheless grieved, to learn that the financial depression throughout the country during the past two years has made itself felt in the serious reduction of contributions for missionary objects. The payments to the missionaries have been continued; but it has been necessary to borrow money for that purpose. The treasury of the Board is indebted to the amount of more than \$100,000. The obligations incurred for this year must be met; but unless adequate means are provided it will become necessary to make a serious reduction in the appropriations which must be made at the May meeting of the Board for the new year. Such curtailment would be at great loss and sacrifice to the missionary work, which should not be permitted except in case of extremest necessity. The expansion of the work of the Church in the United States is a constant appeal to us, not only to hold the ground that has been gained, but to continue to advance as rapidly as we are able. The opening of the great nations of the East is a call to us to follow the leadings of Divine Providence by strengthening the hands of those whom we have sent with the Gospel to China and Japan.

These demands grow imperative at a time when the ordinary sources of income are checked. A debt of \$35,000 brought forward from last year, has been increased by the falling off of contributions since. During the six months from September 1st to March 1st the contributions were \$136,371, while for the corresponding period last year they were \$168,915. From the 1st of March to the 1st of September next there will be required to meet the appropriations of the year \$375,000. During the corresponding months of last year (including

the unusual amount of \$70,000 from legacies), the receipts were \$270,000. It is our duty to place these facts before all our Church people, trusting that in this season of spiritual earnestness a special disposition will be shown to replenish the missionary treasury and provide against a hurtful curtailment of the work.

May I ask that this letter be read in the churches, and opportunity given for offerings in behalf of our missionary work?

*J. Williams,  
President of the Board  
of Missions.*

#### A PROMPT RESPONSE TO THE PRESIDENT'S LETTER.

WE sent advance copies of the foregoing letter to the Bishops, and the return mail brought to us the following letter, which Bishop Peterkin, of West Virginia, immediately addressed to the clergy of his diocese. We trust that like promptness of action may follow upon the receipt of the letter everywhere:

The statement of the Presiding Bishop that the Board of Missions is indebted to the extent of \$100,000, brings us all face to face with a grave crisis in our missionary work. The situation calls for exceptional measures of relief, and since our diocese receives \$1,400 per annum, the call to us is particularly urgent. I ask the clergy to do what they can in the way of a special effort at once; and to this end I earnestly request that in every church and mission they forego at least one collection for expenses, and instead thereof take up an offering for our General Missions, *sending it to me*, that I may forward all together as a united offering from the diocese, giving, of course, each congregation proper credits.

I do not feel that this is asking too much. We must do our part to prevent great loss in our general missionary work, to say nothing of serious reduction in the stipends paid to our own missionaries. It would be a gratifying evidence of our interest in the missionary work of the Church if this appeal should meet with such response that, in the course of the next month or six weeks, I could send on a contribution from every congregation in the diocese. An exceptional crisis calls for special effort. I trust that the clergy and people will both "have a mind to work."

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#### APPRECIATION.

IT is extremely gratifying to recognize and acknowledge in these pages the warm interest which many persons feel in missions, and which they manifest by glad efforts and self-sacrificing gifts in their behalf. We are often restrained by a feeling of delicacy and by a regard for either their expressed or



implied wish to avoid publicity, from saying what we would otherwise say of individual acts of generosity; but were we even to note particular instances, we should still leave unnoticed a larger number that escape our knowledge. The consciousness that there are many among the laity and clergy who share all the concern which we feel for the welfare of our missions is a source of joy and of strength. The very best friends of missions are often to be found, not in public position, but in private station and in the retirement of home.

We dread lest in our solicitude our frequent and necessary appeals and efforts to arouse interest and secure the needed help should cause pain and annoyance to any of those who are striving conscientiously and doing all that they can already. There is danger that we shall seem unmindful of the faithful and ungrateful for their efforts, and for this reason we are the more eager at this time to express in the heartiest terms our thankful appreciation to all who carry missions upon their hearts. We crave their prayers and their sympathy, but not to the disquieting of their minds, and we earnestly hope and ask that they will exercise forbearance towards us, and understand that when necessity is upon us to appeal and to exhort, it is for the purpose of arousing the indifferent and careless, and not to urge unduly the willing.

### THE CHURCHMAN OF MARCH 2.

THE first number of the *Churchman* in March contains an unusual amount of interesting missionary matter. Two pages are devoted to a comprehensive article on Western Colorado as a field for missions, from the pen of the Rev. O. E. Ostensen, and two of the principal editorials treat of missions. The first of these editorials, on "The Church in the Country," questions whether the Church is holding her own among the rural populations. The problems of city life have demanded so large a share of work and so large a proportion of workers that the claims of those who dwell in hamlets and solitary farmhouses have been overlooked. The editorial continues:

The average Churchman believes that the Church's mission is to the whole land, to the men in the country as well as to the men in the city. And yet it must be admitted that the former fare the worse, so far as the Church's loving voice and teaching have any message for man's soul and body. Church development and extension in the country have not kept pace with Church progress and development in the cities. Now the country makes the city and not the city the country. The cities are largely made up of boys and young men who have come up from farms and country villages. But there are vast areas of country life that are scarcely touched by any form of Christianity whatsoever, and one of the serious dangers of our time is from the practical Paganism of such districts. . . . It would surely be wisdom on the part of the Church to give larger care and heed to the cry of the dweller in the rural districts—not very loud or distinct, perhaps only a muffled monotone—for the civilization, culture and saving grace she stands for.

The second of these editorials takes for its subject "Wanted—Men for Foreign Missions," and directs attention to the policy of the Church of England to call first for men and then to base their urgent appeal for money upon the fact that devoted men are willing to consecrate themselves to service in distant fields. The Church Missionary Society of England has recently decided not to



change its policy of sending forth all qualified missionaries who offer themselves for Foreign work, trusting that the money for their support will come:

It may be said that no comparison can be instituted between the Church in England, with her 21,000 clergy, and the Church in the United States, with less than 5,000 ordained laborers. In this country, it is true, the claims of a rapidly increasing English-speaking population are pressing, and the outlying districts of the western and southern states seem to call for quite as much zeal and self-denial as the Foreign field of China or Japan. In the mind of the young clergyman the question naturally arises: "Has not my own country the first claim upon my consecration to God? Are there not districts in Texas, Utah, and Arizona which have a prior claim upon my energy and devotion?" But, unfortunately, circumstances show that there is no marked disposition among our young clergy of ability and talent to go to outlying missionary districts in the Home field. Nor are we aware of a single instance of a clergyman occupying the position of a rector of an important church being found willing to give up his prospects at home in order to engage in missionary work abroad.

This state of things will continue as long as the Board of Missions waits for the necessary funds before it makes an urgent and pressing appeal for consecrated lives in the missionary service. The missionary work of the Church has never failed for want of money. It has always failed for want of men. A notable instance of this occurred only a few years ago in the history of the English Church Missionary Society. They had a large body of clergymen ready to go forth to India, China, Japan, western Africa, central Africa, northwest America, and New Zealand, but their treasury was empty. An appeal was made. The committee practically said: "Here are men of education, physical fitness, mental ability, approved piety, and Apostolic zeal ready to give up Church preferment, ready to leave their homes and consecrate their lives to a long service in foreign countries, where the dangers of climate and of heathen and Moslem bigotry imperil those lives, and yet the Church will not supply the money!" A response was immediately made. The present Bishop of Exeter, who has given a son to Japan, gave liberally of his means. Rich laymen followed. Devout women were generous in their gifts. Before the year closed the missionaries were all on their way to their distant fields of labor. Those who are acquainted with the history of the English Church Missionary Society know full well that it is by such methods as these that the income of that society has now reached the very large sum of more than a million dollars *per annum*. It is a mistake to regard the gift of money as on the same level as the consecration of a life. In the work of Christ the consecration of lives must always precede the consecration of material gifts. It is in this respect that the American Church may study with advantage the example of the Church of England and emulate her deep and increasing interest in Foreign work. At the present time both the great Empire of China and the beautiful country of Japan have very special claims upon the American Church. In Japan we were first in the field, and it was America which first unlocked the closed door of that interesting country and opened it to the Christian world. Both China and Japan are naturally jealous of European powers, but there is no such jealousy with regard to the United States.

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### A GENIUS FOR DOING GOOD.

THE late William Thaw, of Pittsburgh, Pennsylvania, was one of the men who possessed a genius for doing good. He was able to put himself at once into sympathetic relations with anyone's need, or with any good cause that was brought to his notice, and his purse followed his intelligent interest. He not only gave quickly, generously, and cheerfully, but he would say to the aston-



ished applicant: "I am really obliged to you for the opportunity of helping so good a cause." To the question, "How can I ever repay you for this great kindness," he would say: "Why, I have my pay already; I get my reward in the privilege and pleasure of giving."

Mr. Thaw found not only his highest employment but his supremest pleasure in his almost boundless benevolence. Up to noon, every day, he remained at home listening to appeals of all kinds, and always with the same cheerful spirit; and after that, at his office, although attending to large business affairs, he found time still to attend to numerous calls for help without ever seeming to weary of them. During the last fifteen years of his life millions of money were distributed by him, and it has been said that he seemed to work harder in giving his money away than he did in earning it. He was singularly buoyant in spirit. In making others happy he was happy himself. His experience proved to him that "it is more blessed to give than to receive."

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### BRIEF MENTION.

THE value of the Annual Tables of Congregations and Contributions for Missions which were sent to the clergy in February is illustrated by the letter of a rector, who writes: "It is a fortunate thing that my attention was drawn by your Annual Tables to the offerings for Domestic Missions from this parish, for I find that a serious mistake was made with regard to them, which will shortly be corrected." Through mistake a large collection for missions had not been forwarded. It would be well in all cases for rectors to examine the tables and see whether their record is correct, or if offerings taken for missions have failed to be forwarded.

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WE recently sent sample pledge forms to the clergy in charge of parishes, with the offer to supply them in any quantity required for distribution among their parishioners. It is not intended by this offer to interfere in any degree with the plans of rectors for making missionary collections, but only to supplement them by this simple method. The following is a good specimen of the responses which we have received: "If you will send me 150 of the pledge forms I will see that one is placed in the hands of each of my parishioners."

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THE engraving of the Venetian tower in which Mrs. Hill began the Athens mission school, in 1831, and which forms this month's frontispiece, was made from a pencil sketch by Miss Eugénie Reymond, Miss Marion Muir's assistant in the school. It will be interesting to all our readers, and especially the older ones among them, who have watched the course of the school for many years.

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BISHOP PENICK'S article on another page in reference to the lists of parishes which contributed to missions is eminently wise and practical, and also very much to the point.

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THE official organ of the Diocese of North Carolina says that the Bishop is extremely desirous that the children of every Sunday-school in the diocese shall make a cheerful, generous, and unanimous response in the Lenten Offering for General Missions, and adds: "We are called upon, in this holy season of fasting, humiliation, and prayer, to forget for the present, or at least to subordinate, all merely local and diocesan matters, in so far as they may seem to conflict with this sacred object, and address ourselves, and teach



our children so to do, to the great and important task of making a united and determined effort, in obedience to the call of our Bishops, to set forward this great work."

To assist the children in making their Lenten Offering, subscriptions may be obtained for *THE SPIRIT OF MISSIONS* at one dollar a year, and of the *QUARTERLY MESSAGE* at ten cents a year, one half of the sum to be sent to us, with the addresses of subscribers, and the other half put in the Lenten Offering.

WE have received the Year Books of the New York and Philadelphia training schools for deaconesses, the former containing a valuable sermon by the warden of the school, the Rev. Dr. Huntington, rector of Grace Church, on "Phebe of Cenchrea and Her Successors in the Modern Church." The close connection of these schools with the Board of Missions and the Woman's Auxiliary will be seen from the following extract from the annual report of the Philadelphia school: "An interesting feature of the year has been the residence, for a longer or shorter time, at the house of missionaries from the Indian and Foreign fields, and of others preparing for the work. These have been Mrs. Brierley and Miss Woodruff, from Africa; Misses Graves and Ives, from Niobrara; Miss Sabine, now in Alaska; and Miss Crummer, now in China. All of these ladies have realized the value of the teaching and training given at the house as a preparation for work in those distant and difficult fields. The visits of the Rev. Mr. Tyng, of Japan; of the Rev. Mr. Prevost, of Alaska; and of the Missionary Bishops whose names follow, viz.: Bishops Hare, Garrett, Brewer, Talbot, and Leonard, have awakened deep and earnest interest. Visits from the general officers of the Woman's Auxiliary, Mrs. Twing and Miss Emery, are always welcomed and appreciated, and we rejoice to know that these officers are constantly bringing to the attention of the diocesan branches the work of the New York and Philadelphia training schools, and suggesting to applicants for appointment to mission fields, at home or abroad, the value of a preparatory course in one or the other of them."

OVER 5,000 copies of the Book of Common Prayer have been placed in the rooms of hotels in the city of New York by the American Prayer Book Fund, and an inquiry has been received from a hotel in another large city as to whether the same privilege cannot be extended to it. We are glad to learn that the Chicago Prayer Book Society is undertaking to place copies of the Prayer Book in the rooms of the leading hotels in Chicago.

THE Presbyterian Board of Foreign Missions has issued an urgent appeal, in the line of the recommendation of the last meeting of the General Assembly, for the observance of the week preceding Easter for special prayer and self-denial in behalf of missions, to be followed by missionary collections on Easter-Day.

### WITH OUR CORRESPONDENTS.

A CLERGYMAN, in sending for pledge forms, writes: "I am deeply pained to note that one of my former parishes did nothing for the Board last year, because I know that it is amply able and is in no way hampered in taking care of itself. When I went there it had been without a rector for a long time and was laboring under a heavy mortgage on the church building. God blessed and prospered them when they began to do for extra-parochial and diocesan work. They paid off their mortgage, almost built anew their rectory, and remodelled the church, and when I left them they were reputed by outsiders and intelligent citizens to be the wealthiest congregation in the town. The policy which seemed to be adopted by my successor was, to keep everything at home, and I have noticed with sadness, from the reports in *THE SPIRIT OF MISSIONS*, that they



have been doing nothing commensurate with their means. Already I learn that a blight has fallen on them, as one man in the parish whose wealth was rated high has lost everything. Another family, who received while I was there from a quarter to half a million, have all disappeared from the church. There is still a great deal of wealth, and they ought to be doing largely for the Church's work, both in the Domestic and the Foreign field. I look upon the loving care of this part of the Master's work as the exposition of the growth and prosperity of any or all parishes, and the strength and usefulness of the clergy as well. I had been preceded in that field by men whose shoes I was not worthy to unloose, and yet from their policy of keeping everything at home they fell into the ditch themselves and took the parish with them."

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A LAYMAN writes: "We know that always, and with the majority, lukewarmness has prevailed and probably will continue to do so, and now that the usual incomes are so much lessened from almost all institutions, it is not surprising that the lesser and larger streams from many sources should run smaller. With me, I know that although income is very much decreased I aim to *keep up my own regular contributions*, from principle and a sense of the great need of it; but even in this parish I realize that it is useless to push for more than it now gives, and that from regular offertory collections. I take THE SPIRIT OF MISSIONS regularly, and have for years paid for several copies to be sent to our clergyman and distributed in the parish, as also for about a dozen of our own diocesan paper, in order to keep up a knowledge of and interest in missions."

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## A LETTER TO THE CHILDREN ABOUT MISSIONS.

WHY should we ask the children of the Church to help in the missionary work of the Church?

*Does God care about the children of the Church?* "Of such," said Jesus, "is the Kingdom of Heaven."

*Will God listen to their missionary hymns?* "Why," said Jesus to the priests, "if you should stop the children's singing, the very stones on the ground would open their mouths and sing."

*Will God listen to their prayers for missions and the missionaries?* Certainly. Jesus Himself taught us all the missionary prayer: "Thy Kingdom come." "Every one that asketh, receiveth," He said. And that beautiful noontide prayer of the babies: "God bless the missionaries"—surely God will hear that. We often have to argue with the grown-up people to get them to help in the missionary work. But we do not have to do that with the children. Jesus does not argue about the matter. He says only two things about it. First, He just says to His Church, "*Go!* Go into all the world and preach the Gospel to every creature"; and then He gives only one reason for going: "God so *loved* the world," He says, "that He gave His only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The children understand that and believe that. That is reason enough for them; and also one of the best reasons, I am sure, why God will answer their prayers.

*But what else can children do for missions? Can they be missionaries themselves?* Of course they can. Think of the Holy Child Jesus. He was only twelve years old when He said, "I must be about my Father's business," and He kept that thought in mind till God was ready for Him to preach, at thirty years of age. Think of that devoted missionary, St. Timothy. God chose him for one, because from a little child he had known the Holy Scriptures. His mother and grandmother had taught him. Think of that little missionary girl, spoken of in II. Kings v., who first told her heathen mistress and master about the True God.



*But if children cannot go as missionaries themselves, what then?* Why, they can help to send those who do go. That is where all the dimes and nickels and pennies count in the Lenten offerings. The men sometimes think about missions "Oh! we are too busy; let the women and children take care of that," and it looks as if the women and children were going to do it. A hundred thousand dollars from the Woman's Auxiliary, and a hundred thousand dollars from the children; that is what we expect to get this year. Enough, just from you, to support twenty Missionary Bishops; or enough to build a dozen schools or colleges; or enough to educate thousands of Indian or Chinese children. Would it not be a blessed thing to help to do that? Why? Because God "loves" them, and therefore we love them.

I know one church alone which spends only \$7,000 a year on itself, and gives \$20,000 a year to missions. A gentleman said to me about it: "I believe that church must be nearest to the heart of Christ which best obeys His command: 'Go ye into all the world, and preach the Gospel to every creature';" and I think he was about right. Don't you?

Faithfully and affectionately your friend,

BOYD VINCENT,

Assistant Bishop of Southern Ohio.

### THE MOTIVE FOR MISSIONS.

THE motive for Christian missions in the true Christian's mind is, in substance, always the same; but it wears different aspects.

First, the motive for missions is *loyalty to Jesus Christ*. "Go ye into all the world and preach the Gospel to every creature," is the distinct and decisive command of Jesus Christ to Christians. "Ye have not chosen Me, but I have chosen you, and ordained you."

"Theirs not to reason why,

Theirs not to make reply,

Theirs but to do and die."

Not all Christians are ordained to be Apostles; not all are ordained to be missionaries; but just as the nation supports its army, so all loyal Christians support their missionaries at home and abroad. The true soldier obeys his officer implicitly, thoroughly; and the true Christian obeys Christ thoroughly, without a murmur. The motive of patriotism, the motive of loyalty, the military motive, all wear in various spheres the same aspect: they are absolute. They do not question and analyze; they obey and confide. Once admit to myself that I am a Christian, bound to fidelity towards my Divine Master Christ, and the missionary spirit is inevitable, for the simple reason that Christ commanded missions to all the world, to every creature.

Secondly, the motive for missions is *gratitude to Jesus*. Jesus has saved me from sin and death; He has grafted me into His Body, the Church; He has given me grace and truth and hope; He has brought life and immortality to light for me; He has shown me the way to live and suffer and die and rise again.

"All this have I done for thee.

What hast thou done for Me?"

When a man is imbued with brotherly kindness, if he receives a present he does not hug it to himself, but shares it as far as possible with others. And no one can read the lives of the great, the saintly missionaries, from the Apostles' time to our own, without perceiving by their whole demeanor that they are not merely obeying a command, but sharing a felt benefit. And if we ourselves took our Saviour less for granted; if we were at pains to reckon up the blessings that we owe to Him, not merely in the whole exterior social atmosphere of our lives, but in our own inner and secret soul-life—in that case we should feel impelled to help on the work of missions everywhere from sheer gratitude for what Jesus has accomplished in our own hearts and lives. "Were there



not ten cleansed? But where are the nine? There are not found that returned to give glory to God save this stranger."

Thirdly, the motive for missions is *the profound conviction of the value of single souls*, which is but another form of the sense of the preciousness of the individual personality. Mankind is all mass to the eye of many a modern doctrinaire; but to him who has entered into "the mind of Christ," who has caught the spirit of the Parable of the Lost Sheep, a whole lifetime would not be wasted even if spent in winning to Jesus but one benighted soul. Our modern, coarse Collectivists blush to think of the "waste of force and talents and money" spent upon Foreign Missions; and our consuls at the ports of China and Africa and India talk glibly, too many of them, of how one whole century of missionary effort has "but scratched the surface of heathendom." That is all Christ was supposed to have done when at the end of His Ministry the whole number of His disciples was "about an hundred and twenty"; that is what Marcus Aurelius thought of the Christians in his time. But the history of the world in the long run tells a different story; and the reason why it does so is that true Christianity does not deal with men merely in the mass, but plants its seed unnoticed in the soil of single souls. Have you read the wonderful, authentic history of Khama, the present chief of Mashonah land, as told in the recently published volume of the English Society for the Propagation of the Gospel? Buy it, and when you have read it once you will read it again and again, and never doubt thereafter that the spirit of missions is the sense of the value of single souls.

Lastly, the motive for missions is the confidence that *truth, once uttered, propagates itself and vouches for itself*: that "wisdom is justified of her children." The argument against missions from the inadequacy of Christians to the doctrine that they preach is utterly superficial and fallacious. No man that ever lived was equal to his message, whether in art or science or literature or religion. But the true apostle, in whichever of these domains, does not stop to think about himself, but hastens to declare his message. "The burden of Nineveh" is upon him. "Woe is me, if I preach not the Gospel," said St. Paul. Christ Jesus, our Lord and Master, when He gave us our commission, knew that "we have this treasure in earthen vessels"; that "we are not worthy so much as to gather up the crumbs under His table"; that "we are all gone astray; there is not one that doeth good"; but for all that He did intrust us with the truth, and gave us our commission; and we must preach the Gospel everywhere, or be untrue to Him. And aside from the unknown, unnoticed record of millions of individual souls, of which, however, each of us knows at least one, who that sees, for example, what the touch of Christianity has done recently for Japan; and how the nations that call themselves Christian are, and have long been, the only progressive nations throughout the world—who that knows these things can deny that, even from the standpoint of temporal civilization, the preaching of Jesus Christ has not been in vain for mankind?

Nevertheless temporal civilization is not the Christian's test; it is "the things unseen and eternal" that weigh with him. And just in proportion as this sense of the unseen is keen in men will the motive for missions be lively in them and effectual.

GEORGE WILLIAM DOUGLAS, S.T.D.

## SOME THOUGHTS ON THE SERIOUS ASPECT OF OUR MISSIONARY CONTRIBUTIONS.

ANY earnest-minded Christian reading the statement of receipts for missions as they appear in the pamphlet of February 1st, 1895, sent out by the General Secretary of the Board, must be solemnly impressed by some of its sad truths.

First, that, as 2,892 of the 5,724 congregations in this country gave nothing, in some way the ministers of these parishes do not consider it a sacred duty to develop within



their congregations the great duty of extending Christ's Kingdom in the world. Why? They either have never been taught to consider this the sacred trust and obligation of every minister, an essential portion of every Christian's education and life, or, if they have, somehow they have felt at liberty to let this important Apostolic doctrine and practice slip without a sufficient pang of heart to make them repent and do better the next year.

Now, mission work is or is not a sacred duty, and every minister of the Gospel ought to have a clear and decided conviction on this subject. If he has he will certainly see that his parish does something each year to bring this world to Christ. If this question, Do you believe it to be your duty as a minister of Christ to instruct and encourage the people committed to your charge to take a lively interest in the extension of His Kingdom, and will you, by God's help, faithfully endeavor so to do?—I say, if this or something of the same import could have come in the midst of "ordination vows," it might have made the armies of God stronger in their efforts to subdue this world for Him. But it is not there, and though our Lord's great command lies back of it, they study many facts and doctrines, forms and ceremonies, failing to realize that for which Christ trained the Apostles and ordained them to His holy Ministry. Thus it is that more than one-half of our congregations do not appear as helpers of missions at all.

What can be done to remedy this defect in the Ministry, if defect it be? Certainly to an honest reader of the New Testament it would seem a defect, and contradictory of the very word and spirit of the Apostles.

First, every true friend of missions—be he Bishop, Priest, Deacon, or layman—should move in earnest to see that a thorough course of instruction on missions be formulated, whereby not only a full knowledge of the conditions of our every mission field is given up to date; but also that the duty and importance of training every communicant in the sacred work of studying, giving, and praying for missions be drilled into every candidate for Holy Orders, and said candidate be instructed in the best methods of so training communicants and congregations. People who do believe missions to be a solemn duty ought not to allow the indifference of others to hold them back from doing this.

What of those men already in the Ministry and who so far have failed to assist missions?

Is it not in the power of every Bishop of our Church to do something to arouse such? If each Bishop would keep a copy of the last yearly report of the offerings to missions in his robe case, and from it see at each visitation the parish's missionary status, could he not then and there (praying for guidance and the power of God's Spirit to give his words force) say such things as would quickly lead to the arousing of the conscience of both pastor and people, so as soon to close up those sad, blank gaps in this list of receipts? It does seem that this can be done, from the fact that some dioceses have many of these pitiful Saharas while others hard by show scarcely a gap. So it appears that some Bishops succeed in bringing their forces into line despite all hindrances—why not all?

One other thought: Cannot laymen do much to remedy this evil? If they will they can soon get their neighbors, fellow-communicants, to begin to feel how unworthy it is in a Christian soldier and servant to pray "Thy Kingdom come, Thy will be done on earth, as it is in Heaven," and then do nothing at all toward the bringing in of that Kingdom, the enthroning of that will. Now suppose every lay person of a missionary spirit should try to get three others awakened to the importance of obeying our Lord's last command, quietly yet quickly and powerfully a mighty wave of new life and power would sweep through the Church, and soon a parish with a blank on the list of receipts, or a hush in the prayer-call to the King, would be hard to find.

Brethren, this thing can be done. More than this, it can be done this year, and there is no valid excuse which we can offer to God for not having it done. I believe that 2,000 earnest, determined, praying Christians can by God's help have it done before September 1st.



Can the 2,000 be found? Who will write to Dr. Langford for a copy of last year's list of contributions, and pick out one, two, ten, or twenty delinquent parishes, choosing those wherein you have friends, and urging that on or before the last day of August each parish will send forward an offering to the Board's Treasurer? Do we really care enough about this serious matter to go heart and soul to work and wipe away this bitter reproach, which now covers us with shame?

For one I will heartily agree to try to get ten parishes off of the blank list before September 1st, 1895.

C. C. PENICK,

General Agent of the Commission on Work among the Colored People.

### A BUSINESS VIEW OF MISSIONS.

EVERY good work is the Lord's business. This is a helpful aspect of His service. It is worth pondering, because it warns against unreality, and argues for earnest and well directed effort.

Let us regard missions in this light. All who believe in Christianity will gladly acknowledge, when once the point is stated, that our missionary activities are a part of the Lord's business. Such work is certainly dear to Him, for it is the burden of the great commission to "make disciples of all nations." The time when this commission was issued emphasizes its impressive lessons. Christ gave a vocation to the Church. That which He has commanded is an object of His deepest interest and warmest affection. Besides, His business is our business too. Instructed by the Four Gospels, we are bound to confess—and what a solemn and inspiring truth it is—that the Son of God has placed upon Christian men, women, and children the august responsibility of extending the geographical boundaries of His Kingdom. He says: "Go." We are bound loyally to do all that the imperial behest involves.

And this is present business. Missionary maps contain huge black spots. They indicate the districts and countries where the Good News has not yet been preached. They reveal serious facts that reprove past remissness and sound bugle-calls for instant endeavors. It is a startling fact to realize that there are multitudes of heathen in our own land. To this large total must be added millions and millions from various quarters of the globe. It is a humiliation to admit, as we must, that Christianity has yet to be proclaimed to a large majority of the human family. A colossal mass of business remains to be done even at the end of nineteen Christian centuries. The Church of to-day is confronted with a task the magnitude of which cannot easily be computed; but the largeness of a problem does not frighten the modern man when his heart as well as his brain is interested in the solution. One who tunnels mountains and girdles continents and by an electric wire brings the remote corners of the earth into his Broadway or Wall Street office, is not dismayed by difficulties. Nor should he stand aghast at the thought that the whole world should be won to Christ at once. The Church needs his help at this juncture.

This great missionary business is workable. With the heroism of faith nothing is impossible. Missions are not simply a pious diversion; they are practicable. The elements of our civilization will back up the Church's enterprises. Humanly speaking, the situation is in our hands. If the Gospel ministered so richly to Hun and Goth, Angle and Dane, Saxon and Norman, it has a blessing to-day for the children of darkness here and elsewhere. "The powers that be" will come to the rescue, and "the stars in their courses" will fight for God's cause. Steam, electricity, the printing press, commerce, and all the factors in our mighty modern life, are at God's disposal. We have the men for this labor of evangelizing the nations; we can provide the means if we care to do so;



have we the Christian faith to proceed to the Saviour's great mission to the whole human family? Christ does not ask the impossible.

In planning and conducting missionary work, although it is pre-eminently the Lord's business, there should be business-like methods. Practical questions should not be shut out, nor should practical agencies be condemned as having nothing to do with distinctively religious concerns. A man of affairs who has trained himself to look for paying investments, should not be outlawed as impertinent or irreverent if he chooses to ask: "Do missions pay?" Sheer force of habit will move him to inquire: "Will my missionary contributions bring an adequate per centum of returns to Christ's Kingdom?" His phraseology may not be ideal; but it should not be ruled out of the proprieties. He is entitled to an answer, and the answer will be found if he will study our missionary undertakings. Our Board of Missions offers hospitality to candid inquirers. They who administer its affairs, it should be well known, have given diligent attention to the business side of their duties. It has capable and conscientious committees and officials; it now has a central Missions House which will itself be a source of revenue; it has a magazine which an outside judge—a distinguished divine not of our communion—has pronounced to be "the best missionary publication in this country"; its finances are inspected often and thoroughly; our dioceses and missionary jurisdictions speak for themselves. The work invites investigation, and it is entirely safe in addressing an appeal for generous support to the business sense of Churchmen.

Missions are a paying business. During the present century, it is said, 800,000,000 heathen have been brought within the reach of Christian civilization. Returns from the Domestic and Foreign fields are gratifying. A golden opportunity is at hand. There is an open door. The glory of the future will outstrip the glories of the present. It is ours to take up this business and "make it go" by God's guidance and blessing. "The fields are white unto the harvest."

No one will understand that this business view of missions is the whole truth. It does not profess to be the highest view. It is only *ad hominem*. There are, the writer well knows, other sanctions holier and mightier far than the above suggestions. Still, it is undoubtedly true that missions are a part of the Lord's business. It is a satisfaction for our people to know that they are conducted on a business as well as a religious basis, and it is an inspiration to have the King's promises. He will keep His word. We should therefore "push things." Let us begin to push by our Easter prayers and offerings. Every dollar invested in our missions and every prayer offered for their success are sure to tell. Seekers for good investments for Christ and the Church should reserve a portion of their holy offerings for sending—if they cannot themselves carry it—the everlasting Gospel to the several departments of the missionary domain.

HENRY C. SWENTZEL,  
Rector of St. Luke's Church, Brooklyn, New York.

### DOUBLY EMPHATIC.

THE appeal made by Mrs. Isabella Bird Bishop, in her "Heathen Claims and Christian Duty," to Christians to increase their gifts to missions by selling their personal treasures, is doubly emphatic from the fact—which, however, she does not hint at, but which is learned from her Edinburgh friends—that she herself sold many of her valuable possessions and put the money into the Lord's treasury before making her earnest and remarkable appeal.

Mrs. Bishop was over sixty years of age and with a serious heart trouble when she started alone, on her heroic tour in Corea, from which her physician gave her little hope she would ever return. After having suffered serious inconvenience in that country on account of the war, she escaped to China, and at the latest intelligence she was at Shanghai, where she was nearly mobbed while photographing by an excited crowd.

# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions .....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

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## ALASKA AND ITS MISSIONS.

### THE AREA OF ALASKA.

Is it true Alaska has an area of 580,000 square miles? It is so estimated, and further than this, the United States Coast and Geodetic Survey informs us that the coast line of this possession of "Uncle Sam" is 26,364 miles long. Compare this with the circumference of the earth! Including the islands, Alaska has a length and breadth almost equal to that of the United States. The Yukon river, which runs through the centre, east and west, has a length of nearly 3,000 miles. It is navigable for 2,000 miles, and is seventy-five miles wide at the Delta.

Alaska naturally divides itself into seven parts, and has almost as many different climes, beginning in the north with a severe winter of seven months, and many weeks of total darkness, down to southeast Alaska, with a mild summer and winter, the grass some years being green the entire winter, and where, upon even the shortest day, school is in session without the use of lamps.

### ALASKA'S CHRISTIAN MISSIONS.

I. Tourists who have been to southeast Alaska tell us of the wonderful scenery, the magnificent glaciers, the grand mountains, whose snow-capped peaks are lost in the clouds, and of smaller ones whose sides are densely covered with trees, underbrush and moss, and the roaring and tumbling cascades, whose sprays almost touch the steamers' sides, that find passage in the narrow but deep channels there. Here, in the midst of these islands and mountains, there is a large population of Indians and whites. During the summer there is a white population of about 5,000, who come in immediate contact with the natives. These Indians do not recede from the approach of

the whites, but are anxious to cultivate their acquaintance. They are very independent, proud and ambitious. They take much pride in the building of their houses, in which they show some skill both as architects and builders. . . .

There are many schools and missions among the natives of southeast Alaska. The Presbyterians are represented there by six missionary stations, including their large school at Sitka, where they have a boys' and girls' boarding school, a church, a hospital building, industrial shops, and a cluster of model cottages. The Greek Church, with her large following of members, has a very old and pretty church edifice at Sitka, which is acknowledged by all who know to be the prettiest spot of this region. The Swedish Lutherans are continuing an old mission work of theirs; while Mr. Duncan, with his 800 civilized natives, and the Friends, with their good little work, bring up the van of the Indian missions in southeast Alaska. Juneau, the metropolis of Alaska, has a population of 3,000 whites. For these there are two missions—a Roman Catholic and a Presbyterian. Five years ago there were eight families, numbering twenty-two communicants of our Church. Twice they asked for a minister, but, like many other Alaskan spots, the town is neglected.

II. South Alaska has one Baptist mission that ministers to the Indians and Aleuts of this district.

III. The Aleutian islands are taken care of by the Greek Church, which planted the banner of Christ in these islands a hundred years ago, and has been at work there continuously to the present time. Unalaska is the largest town of this district,



and can boast of being the headquarters of two large trading companies. It is the coaling station for the United States Behring Sea fleet, and is the largest port of entry in Alaska. Besides the custom-house official, it has a marshal and postmaster. The seal islands, only two in number, are included in this district. These two islands have yielded to the Government of the United States more than the entire sum paid Russia for Alaska. The Methodists have two schools in this region.

IV. The valley of Nushagak is inhabited by the Esquimaux, and the religious work among them is carried on by the Moravians and Russians.

V. The Kuskokwim, the next largest river and valley in Alaska, is occupied mainly by Esquimaux. There are few Indian villages on the head waters of the Kuskokwim river. In this region the Moravians, Russians and Roman Catholics are at work.

VI. Only two more districts remain. The Arctic, which comprises all that region north of the Yukon valley and the Arctic Circle, consists entirely of Esquimaux. There are only two missions in this large district. The Presbyterians have a missionary at Point Barrow, where the United States Government has established a relief station. Point Hope is occupied by our Church, where the Rev. Mr. Edson is stationed with Dr. Driggs, who, for four years, amid the snow and ice on the bleak shore of the Arctic ocean, has labored alone. Not only the Esquimaux, but the stranded whalers so often cast upon that desolate shore, have found in him a friend.

#### THE GREAT YUKON DISTRICT.

VII. The Yukon district is the largest natural division of Alaska, having an area of over 200,000 square miles. Part of this region is within the Arctic Circle. The average shortest day has three hours' sun, while in the summer, for a space of three months, there is no night. Six months of the year the ground is covered with snow and the mighty Yukon river is frozen over. The thermometer has registered 80° below in winter and 120° above in the summer (exposed to the sun). On the coast it is damp in summer, and windy, accompanied by heavy snowfalls in winter. The interior is hot in June, July, and August, and usually dry; while the winter is very cold, with a light fall of snow. The average rainfall and

melted snow of the interior is about twenty inches for the entire year. Whereas we had been led to think of the interior as a field of ice and continual snow, we now know that, away from the coast, the whole of the region is covered with a forest of spruce, birch and poplar, while grasses, wild flowers and berries are abundant. The coast is occupied by the Esquimaux, among whom the Congregationalists, Swedish Lutherans, Russians and Roman Catholics are working. The Indian population of the rest of this area is almost entirely under our control, there being only one Roman mission among them. We have two missions. Anvik is about 400 miles up the Yukon. Here the Rev. Mr. and Mrs. Chapman, Miss Sabine, and Dr. Glenton are at work at the present time. Mr. Chapman ministers to many natives, about 150 of whom are baptized. There is a boarding-school, a pretty church edifice, and a sawmill at Anvik. It is only seven years since the work began. The children go to school, and all of the adults attend church. They dress better and look much cleaner than they did before. One of the Indians has built a log hut, which is a great improvement over the smoky underground house. The mission dwelling is where our four friends are now living, surrounded by ice and snow. Occupied with their Master's work, but few moments are left for thought of home and friends. Soon, in two months' time, the snow will melt away, the river will break, the trees will bud and flowers will bloom. The long winter then will be past. Longing eyes look forward toward the first river boat; but this only brings provisions of the previous year; the next boat from St. Michael's will bring to them the yearly mail, about the middle of July. Anvik is on the lower Yukon, which includes the first 600 miles of the river. In this locality several denominations already mentioned are at work. The Swedish Lutherans are on the coast with seven workers and two missions. The Russians have two missions and two Priests. The Roman Catholics have three missions, with a working force of twenty-eight. From the lower Yukon to the English boundary line, a length of over 1,000 miles on the river, there is only one mission, and that belonging to our Church. All the natives there belong to us. Scattered over this large area, we have many baptized mem-

bers. This place is very much neglected, as there is only one missionary to cover the whole field, in which there is so much work to be done. The following points within this area will clearly show the need of more workers. Fort Yukon is the centre of a population of over 400 Indians. All are baptized, and about fifty are communicants. They have the whole of the New Testament, the English Book of Common Prayer, and a hymn book which was translated into their language by the English missionaries. These books are read by nearly all of the adults. There is no minister there, the nearest being Bishop Bompas, nearly 300 miles away on English territory. The Tanana river, a tributary of the Yukon, 800 miles in length, has nineteen villages, with a population of more than 700, over one-half of whom are baptized members of our Church. It has no clergyman. The Keokuk river, another tributary about the same size as the Tanana, and sufficiently important for a trader who carries a large stock of goods, has no missionary. Nowikokat, a trading station and Indian village, where as many as 400 gather in midwinter and spring, over two-thirds of whom are baptized members of our Church, is visited by the missionary at Fort Adams, our station, only once a year. St. James's Mission, Fort Adams, is the centre of all this work. A great amount of travelling is required to cover this area of over 100,000 square miles. All the natives at the mission are baptized, and some day, when we get a Bishop, there will be communicants as well. They bring the dead distances of twenty-five to 300 miles to be buried at the mission. Adults sometimes come distances of 400 miles to be instructed and baptized. A large part of the Prayer Book and thirty hymns are translated into the native dialect, and on Sundays all go to service—not to church, for there is no place by that name there. The people are often sick, and depend upon the missionary for

medical treatment. During two years a room of the mission house was used as a hospital. As many as three have been attended at one time in this room, while others were anxiously seeking admission. Nearly 1,000 cases were treated last winter. Sometimes the sick are brought long distances by canoe or sled. A small hospital is needed for the proper care of the sick.

Many of the natives away from the mission still live in underground houses. A picture of St. James's Mission shows a village of log huts belonging to the natives. These huts have windows, doors, and floors, and were built by the natives, who are quick to learn the use of tools. Every one of these huts has a stove, and some have two. They are furnished, besides, with rudely constructed chairs, tables, and bedsteads, closets with dishes, etc., illustrations and clocks, washtubs and boards, and in one case a wringing machine, and in another a sewing machine.

A great evil to the Indian is the influx of miners to all parts of the interior. The examples of many of them are contrary to our code of morals, and by no means elevating. Any good influence tending to undermine this evil has been thought to be a step in the right direction. Under this impulse a library was started among the miners, and the first periodical of the Yukon valley was published at St. James's Mission in their interest. The paper has eight pages, two of which are devoted to religion and morals. This journal is the only means at present by which these men can be reached, and it is strongly hoped that the day is not far distant when they shall have a minister of their own.

This array of unvarnished facts will give some idea of the missionary work already done in Alaska, and the great need of nurturing and expanding the same.—*Rev. Jules L. Prevost, in Parish Messenger, Church of Our Saviour, West Philadelphia.*

## COMMISSION ON WORK AMONG THE COLORED PEOPLE.

A STATED meeting of the Commission on Work among the Colored People was held in Washington, D. C., on Wednesday, February 6th, Bishop Dudley, of Kentucky, presiding, and ten elected members of the Commission being present.

The treasurer's statement showed that on

February 1st the Commission had expended \$45,985.54 of the annual appropriation, and that a balance of \$30,932.53 remained in the treasury.

It appears that the receipts during the five months of the present fiscal year, September to January inclusive, exceeded those of



the corresponding months last year by the sum of \$403.75, while as compared with the year previous to that there is a diminution of \$378.02. The character of the contributors has changed considerably during the same period; the amounts received thus far have come from fewer persons. The number of contributing branches of the Woman's Auxiliary has fallen from twenty-nine in 1892 to thirteen in the same months in 1894-95, and many congregations in eastern cities had not as yet given their accustomed signs of active interest and co-operation in the Commission's work.

The question of how best to stimulate interest in the work of the Commission, and to enforce the importance of supporting it financially in order to extend the influence of the Church among the Colored people

through a settled ministry, was discussed. The following was on motion adopted and ordered to be forwarded to the General Secretary, with a request that he would assist the Commission in giving it as wide circulation as possible:

**WHEREAS:** The present financial position of the Commission causes great anxiety in view of its engagements to provide for the support of the missionaries and clergy now working in the southern field among the Colored People, and of its responsibility as the agent of the Church in enlarging this work; and **WHEREAS** many former contributors have of late years directed their gifts to other objects and their places have not been supplied: therefore,

**Resolved:** That every organization engaged in furthering the Colored work on Church lines, and especially the Woman's Auxiliary, be respectfully invited to renew their interest in the work of the Commission—mainly with the view of increasing the general fund for Colored work, so that the Commission may be enabled to maintain and increase its present grants and salaries.

## MISSIONARY INTELLIGENCE.

**OLYMPIA.**—The Rev. Edward Davis, of St. Andrew's Church, Port Angeles, writes to the Bishop of the jurisdiction, March 8th, as follows: "My mission in Lincoln Heights has been encouraging lately. . . . We are holding our services there in a hall, formerly the school-house but now used for dances and public meetings. I wish you could have seen the condition of it last Sunday. The floor was well sprinkled with blood; there had been a fight there the night before; but for all that we had a very pleasant service."

**WESTERN TEXAS.**—Bishop Johnston publishes the following, in connection with the Children's Lenten Offering, in his official monthly paper: "Attention is called to this subject by my letter to the children. I would remind the clergy and laity of the great importance of this offering, and urge upon them their hearty co-operation with the children in making it a most notable one in the history of the Church. It is of the more importance in this district, because it is the only contribution we make during the year to aid the Board of Missions in carrying on the work of the Church at home and abroad. Last year we raised \$427. This year we ought to raise more, because the needs of the Church are greater, owing to the widespread financial distress, which has caused a great falling off of contributions, while the expenses of the Board

are and will be the same unless we decide, ingloriously, to retire from fields already occupied, and to curtail the stipends of those now working in the mission field. We receive from the Board of Missions \$6,000 a year. Two-thirds of our churches would have to be closed, but for this aid, which we have received for twenty-one years, making \$126,000, not counting the sums spent by Bishop Elliott and myself in building schools, churches, rectories, and in paying salaries, amounting to certainly another \$150,000. We should show our appreciation of this great generosity of the general Church by giving our full share towards the support of its authorized Board of Missions, which is charged with the support of our missions in China, Japan, Africa, Hayti and Greece, and also with the support of missions in thirty-five dioceses and eighteen missionary jurisdictions, including work among the Indians and Colored people, requiring in all the support of twenty-one Bishops and 1,300 other workers, at a cost of \$475,000. There is now a very large deficiency. Every communicant and baptized member of the Church should make it a matter of conscience to give a liberal sum, not mere pennies, through this children's offering, to aid in sustaining the honor of the Church, and in seeing that no step backward is taken by the army of the living God, in its effort to win the world for Christ."

# FOREIGN MISSIONS.

## FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

## FORMAL OPENING OF THE NEW BUILDINGS OF ST. JOHN'S COLLEGE, SHANGHAI.

### OPENING OF ST. JOHN'S COLLEGE, SHANGHAI.

BISHOP GRAVES writes from Shanghai, February 22d, as follows: "St. John's College was formally opened on the 19th. Of course we have been using the buildings since September last, but the opening exercises were deferred on account of the delay in my coming from Hankow." The Bishop incloses in his letter a very full report of the opening exercises, taken from the *North China Daily News* of February 21st, from which we condense the following account.

The dedicatory proceedings took place in the reception hall of the college. In addition to Bishop Graves and many others connected with the college and the mission there were present Mr. T. R. Jernigan, the American consul-general, Mr. George Jamieson, the British acting consul-general, the Rev. Dr. Edkins, Mr. Huang, the Shanghai city magistrate, Mr. Tsai, formerly mixed court magistrate, and Mr. Liu, tribute rice magistrate. Most of these found seats upon the dais, whilst the general seats were fully occupied by foreign and native friends of the college. Between the speeches the town band furnished agreeable music.

### THE BISHOP'S ADDRESS.

Bishop Graves, having offered up the dedicatory prayer, said that it was his pleasing duty that afternoon to extend to all who had been kind enough to attend, a cordial and hearty greeting. In more ways than one he thought he might say the meeting was remarkable. It would do a great deal to remove the popular idea that one heard so frequently expressed, that there was no common meeting ground for foreigners and Chinese; that nothing remained in this strange land of China but a constant

course of misunderstanding. He believed such an occasion as the present did a great deal to dispel so fallacious a statement, and the prejudice on which it was founded. If the visitors attended that afternoon simply to witness the opening of the buildings, he should feel some diffidence in extending his welcome; but he believed that the presence of the visitors showed that St. John's College had won a position of standing in the minds and hearts of foreigners in Shanghai and their Chinese friends. The college now, thanks to the undivided exertions of the present head master, represented something more than an experiment. All foreigners, he believed, were anxious to see the New China which was so often spoken of. It was a false idea to think that foreigners resident in China were simply and solely concerned in making money. There were a good many hearty wishes for China amongst foreigners, who were looking out for the New China which appeared to come so slowly. Foreigners had come to benefit China in a real way; and not simply to cast foreign civilization before the eyes of the Chinese as something merely to be admired. He might illustrate his meaning in this way. On the previous Saturday, walking across the country, it was his good fortune to take the trail of the paper hunt and watch the concourse of bold riders as they came up across the fields and jumped the muddy ditches. It was an interesting sight to watch, but to the Chinese it appeared an inexplicable exercise of energy; they could not understand why a man should go to that trouble, and what it all meant they failed to understand. It was something the same with foreign civilization. Did not our



education, our civilization, our religion pass before the eyes of the Chinese very much in the same way? After the hunt had gone what remained? Simply a few footprints amongst the wheat and beans? No, one thing still remained. It was a noticeable fact that although the people in the country were quite ignorant of the English language, they all seemed to understand that magic word "tally-ho." So there were the footprints on the ground and this one English word as the result of this energy. Now foreign education was not meant to be so. St. John's College stood for a principle—that we could give to the Chinese a full and complete education; that they could be educated in the English language and sciences. That was the reason the visitors were invited that day, not simply to celebrate the opening of the new college, but to emphasize the idea of the permanence and strength of Christianity and education.

#### MR. POTT'S INTRODUCTION.

The Rev. F. L. Hawks Pott said it fell to his duty that day to introduce the different speakers. The first gentleman was the consul-general of the United States. If there was one country that ought to be interested in the future of China surely that country was the United States. The geographical relations of the two countries pointed distinctly to the fact that the time must be when the two countries would come into close international and commercial relations. He called upon Mr. Jernigan, as the representative of the United States Government in Shanghai, to deliver the first address.

#### MR. JERNIGAN'S SPEECH.

Mr. Jernigan then said: "It gives me great pleasure to be present on this occasion, and to be so agreeably associated with the opening exercises of this institution. The reward of more than half a century of untiring effort is evidenced to-day by the beautiful building in which we are assembled. The pioneers of this mission have worthily and faithfully represented the cause of enlightened Christian culture. The field they entered was not encouraging; but they met every reverse with a new courage which changed defeat into a victory. Separated from the great outer world by the seas which border this ancient empire, the Christian missionaries, when asked of their work, can with confidence point to the statistics which show an annually increasing number of

converts, to the schools which tell that the English Bible is there studied, and to the churches which give the light and beauty of Christian hope to the dwellers in the ravines and on the plains of China. It can almost be said that the music of those church bells may be heard all over the land of Confucius. As this beautiful and commodious structure succeeds the rough-hewn and less commodious one erected by the iron nerves of our ancestors, so let us hope, before the end of another half-century, others more beautiful still will arise in testimony to the ever-living truths of the divine religion, teaching that while knowledge is power, Christianity is the perfection of character."

#### ADDRESS BY THE REV. DR. EDKINS.

At the conclusion of Mr. Jernigan's speech Mr. Pott announced that the Rev. Timothy Richard, who had been expected to make an address, had been prevented from being present, and introduced the Rev. Dr. Edkins. Speaking in Northern Mandarin, Mr. Edkins said that on that occasion it was right he should speak in Chinese because, though many foreigners were present, there were still more Chinese assembled that day in that new hall. The foreigners there gathered all felt especially happy to be favored with the presence of so many magistrates and other Chinese officers. Every year was bringing into closer union the Chinaman and the foreigner. The foreigners coming here belonged to nations where schools and books abounded. The same was true of China, which was also a country where literature was honored and very many books had come down from a high antiquity. Great indeed was the advantage of an institution like that, because English and Chinese were there taught together. The knowledge of English and of western science and religion were daily in China becoming more important, and in fact indispensable. As to English his Majesty the Emperor was himself learning to speak our western tongue and to read our books. As to Christianity her Majesty the Empress Dowager possessed now the Gospel of our religion. So more and more every year the knowledge of the science and philosophy of the West and of the religion of Jesus were destined to spread in China. They were therefore peculiarly happy to see on that platform to-day so many of their official friends in the

mandarinate, who thus showed with what kindly feelings they regarded the work of education as conducted there. Confucius had said "All within the Four Seas are brethren."

MR. JAMIESON'S ADDRESS.

Mr. George Jamieson made the concluding address, in the course of which he said: "In casting about for a topic on which I might hang a few observations, it occurred to me I could not do better than take what this institution is doing, and others of a kindred nature, and point out to you how they are likely to redound to the very great advantage of this great country in removing what, I think, has been a long-standing barrier to free intercourse between China and the West. That barrier has been the language. Here in this hall I wish to speak with all due respect of the language of China. If antiquity gives any claim, it is entitled to the greatest respect. . . . A Chinaman, like every other individual, has, after all, a great deal of human nature in him, if we could only get at him. Our great difficulty is that for want of this common medium of conversation we cannot really exchange thoughts with one another. I think that in our difficulties if we could freely address a meeting of Chinamen as we address a meeting of one another, they would very soon come to understand that we are a most reasonable people, and as they pride themselves upon being reasonable people, before very long all difficulties would

disappear. . . . I think that the great hope for China is this, that among her merchants, her officials and her leaders there will be acquired a knowledge of one or more of the modern languages of Europe. I believe that such a knowledge would extend the bounds of her statesmen's experience, would lead them to take broader views of what is necessary for the defence of the nation and in time would redound very much to the prosperity and credit of this great people. . . .

"Now, an institution like this, which is devoted to the education of Chinese, cannot but be doing a vast amount of good. The scholars leave this school and go through the length and breadth of the land and the whole world is before them. If they have acquired a reasonable knowledge of English they have the whole of English literature at their fingers' ends. They have the means to continue their education indefinitely, and they go out into China, and thus the circles of knowledge become wider and wider and their knowledge is distributed among the masses of the people. I welcome the establishment of this new building as being, I hope, a new departure for this institution and one which will in no very distant time redound very largely to the prosperity and stability of this great empire."

The proceedings then terminated, the visitors inspecting the new premises, and subsequently attending a reception at Bishop Graves's house.

## ANNOUNCEMENTS.

*Africa*.—Mr. John B. Nema Russell, teacher, died at Hoffman Station, Liberia, after a long illness, on the 6th of January last.

*China*.—Intelligence has been received that Edward M. Merrins, M.D., our missionary physician at Wuchang, and Miss Beatrice E. Twinch, of Newark, New Jer-

sey, were married at Yokohama, Japan, on the 27th of November last. They were expecting to reach their station at Wuchang early in January.

*Japan*.—Miss Sarah S. Sprague, on leave of absence, after a sojourn at Boulder, Colorado, reached her home at Hartford, Connecticut, January 18th.

## NOTES OF THE JAPAN MISSION.

[From The Church in Japan.]

The population of Japan is 40,000,000. Of this number 16,000,000 are in the Missionary Jurisdiction of Tokyo.

The remaining 24,000,000 are in the territory assigned to the three English Bishops.

The Missionary Jurisdiction of Tokyo is

more than 700 miles in length and 300 in breadth. It is divided into two convocations, known as the North Tokyo and the Kyoto convocations.

These two convocations are separated by a district 300 miles in length, which is un-



der the jurisdiction of the Right Rev. Bishop Bickersteth, of the Church of England.

The present territorial division is very awkward for episcopal supervision. At present, re-arrangement of jurisdictional lines seems almost impossible, if the interests of the missionary societies are to be conserved.

Four missionary societies of the Church of England, each independent of the other and of English convocational authority, are at work in the district lying between the two convocations of North Tokyo and Kyoto.

These various missions of the Church of England unite with the mission of the American Church in forming the *Nippon Sei Ko Kai*—"The Holy Catholic Church in Japan." This Japanese Church has a constitution and canons and missionary society of its own. Its Prayer Book is a translation of the English and American Books. The Japanese Church has divided the empire for synodical convenience into four districts, each of which has an annual synod with clerical and lay representatives. The whole Church meets triennially in general synod.

The constitution provides that the Bishops shall vote separately from the clergy and lay representatives, and no resolution shall be deemed to have been carried unless a majority of the Bishops and of the clerical and lay representatives, voting conjointly or by orders, vote in its favor.

The American Church mission is doing work in the three largest cities of the empire—Tokyo, Osaka and Kyoto.

Tokyo, the capital and the official and educational centre of the empire, has a population of more than 1,200,000.

Osaka, the second city and the commercial capital of Japan, has a population of more than 500,000. It is the best centre in Japan for evangelistic work.

Kyoto, the third city and the capital of Japan until 1870, has a population of 800,000. It is the stronghold of Buddhism.

We have also in the North Tokyo Convocation, clerical missionaries residing at Sendai and Mayebashi, and lady missionaries at Fukushima and Aomori.

In the Kyoto Convocation, in addition to the missionaries living in Osaka and Kyoto, we have a clergyman and a lay-worker, sent by St. Andrew's Brotherhood, stationed at Nara.

In addition to our mission staff of twelve clergy, three laymen, and nine lady workers, we have seven Japanese clergy, thirty-five catechists, and a number of Biblewomen.—*The Bishop's Column*.

THE mission of the American Church has been laboring in Japan for more than twenty years, but at no time has the force been sufficient for the prosecution of the work with that vigor and aggressiveness which are essentials of success in any enterprise.

The Church in the mission field is in the position of an invading army, which must be strong enough not only to drive the enemy before it, but to hold the conquered territory. The mission sent to Japan by the Church in the United States has made slow but steady advances in its work of conquest. Now a critical time has come. To hold what has been already gained, and at the same time to continue its work of conquest, the mission must be speedily reinforced. To those who are intimately acquainted with the needs and opportunities of the work in Japan, there can be no two opinions on this subject. The members of the convocation unanimously sent forth the appeal for more men. With that appeal their responsibility ends. The Church at home must now act, and act promptly, unless invaluable opportunities are to be wasted. Neither the Board of Managers in New York, nor the Bishop and his co-laborers in the field, can alone be held responsible for the proper prosecution of a work which was inaugurated by the Church, and which every member of the Church should feel it a solemn duty to support.

The Bishop and the members of the Japan mission have stated plainly and without exaggeration the pressing need of eleven additional clerical workers. Let properly qualified men, in answer to a call from God, offer themselves for this work, and let the Church supply the means to send them into the field and to support them in their labors, and, by God's blessing, the work of the American Church mission in Japan will go forward.—*Editorial*.

THE Third Sunday in Advent deserves special notice in the future history of the Church in Japan, for, on that day, the largest number of children ever baptized at one time were received into "the Ark of Christ's Church."

Forty-four little girls were baptized by the Rev. J. Y. Naide and myself at the Church Orphanage for Girls in the village of Oji, one of the suburbs of Tokyo. This orphanage was established and is managed by Mr. Ryoichi Osuga. . . .

It was founded in 1891 just after the great earthquake, by which many children were made orphans. Mr. Osuga's heart was so moved with pity by the helplessness of these little ones that he gave up a lucrative position and devoted his whole patrimony to the purchase of ground and buildings for an orphanage. The support of fifty-two little girls under his care is dependent on the daily offerings of the charitable. The children go to school in the morning, and are taught silk weaving, the making of envelopes, hair ornaments and artificial flowers in the afternoon. Hitherto "the barrel of meal has not wasted nor the cruse of oil

failed," although at times they have been on very short commons.

The present is a time of special anxiety. The war with China claims the almost undivided attention of charitable Japanese, who feel it their duty to give what they can spare for the support of the families of soldiers and the work of the Red Cross Society. Mr. Osuga and his large family are consequently almost forgotten. I commend him and his orphans to the kind hearts of our friends in America.

One of our theological students is appointed to conduct services and instruct the children; some of the older girls will soon be confirmed.

The orphanage is distant more than five miles from our nearest church and should have a small chapel. I shall be most grateful for \$500 for this purpose.—*The Bishop's Column.*

## NOTES OF THE CHINA MISSION.

[From The Church in China.]

IN a speech delivered in England a few months ago it was said: "You have no right to pray for money for your missions; you have got it, God has given it to you; you have only to use it in the right way."

These words are true and apply to our own Church very strongly.

*We have the money.* No one will think of denying that there is wealth enough in the hands of the laity to-day to carry on mission work on the grandest scale, *if only they will use it.*

But these words are true of other things than money. God does not convert nations by miracles but by men. He puts into our hands great powers and great gifts and expects that we will use them. If we are to have wonders they must be wonders of faith and self-denial.

*We have the Faith,* and we have no right to pray God to enlighten heathen nations unless we are doing all in our power to spread that Faith.

*We have the men,* and we have no right to pray God to send forth laborers into His harvest while we send our sons into business and law and politics, and everywhere but into missions.

*We have God's call* in the earnest appeal that the Churches in Africa, China and Japan are ever sending home for men and means.

It seems like a solemn mockery to read of the Missionary Council and its enthusiastic meetings, and as the outcome never a man or a woman for the millions of China.

There is a Church here with its native Ministry, its Bible, and its Prayer Book, and the greatest field for mission work the Church has ever had, and what stands between it and success is only the apathy and coldness of those who could come and who linger, who can give and who withhold. May God grant us grace to keep a truer measure between our prayers and our deeds and to face the realities of our call and of our duty to China.—*Editorial.*

CHINA has no post-office. Each nation represented here maintains its own post-office in connection with its consulates for the convenience of its nationals. We can send our letters home with British, French, German, or United States stamps.

THE New Year opens blackly for China. The enemy is within her borders. Her fleet is crippled, her army helpless, her rulers panic-stricken. She has become the object of pity or scorn to the whole world. And yet what was to be expected? This unreadiness, corruption and incapacity are only the natural fruits of the system under which the Chinese people have groaned for cen-



turies. Every good friend of China must rejoice that the fiery trial through which this kingdom is now passing will destroy the old and bring in the new. But we bate no jot of our conviction that, misgoverned and oppressed as it is, the Chinese nation is a great nation, and that the groundwork of national character is more solid and enduring than the Japanese. Anyway, victor or vanquished, we are ready to do all we can to bring on the day when the Christian religion shall regenerate this people. A new moral life is what is most needed, and that heathenism can never supply.

WAR is looked upon by the Chinese as a rude pursuit, as is indicated by the fact that the heroes in their novels are not those who have won renown in the field, but those who have gained the highest degrees in the examination halls. It is no uncommon sight in China, on a field-day, to see the officers commanding seated in a marquee drinking tea while the troops are being manoeuvred.

THERE are probably few more miserable men in the world than the Emperor of China. One of the titles of this "vice-

regent of Heaven" is that of "The Solitary Man," and this, in Professor Douglas's opinion, best describes his normal condition; for, although surrounded by flatterers, both male and female, the short span of life which commonly falls to the lot of the "Son of Heaven" has few of the comforts which usually belong to kings. At two o'clock in the morning, no matter whether the snow is deep on the ground or the summer dawn is just beginning to strike, his rest is disturbed to receive ministers, while by seven or eight he is prepared to witness a dramatic performance in the palace theatre, or to offer sacrifice, according as the ritual might determine. Deprived of all personal knowledge of the outer world, the Emperor naturally falls into the hands of those who are best able to flatter and cajole him. — *China Gazette*.

ON Christmas Day the services at St. John's [Shanghai] were well attended, and at the celebration of the Holy Communion an offertory was taken up on behalf of the Red Cross Society of China, the total amount being \$70. Of this the sum of \$36.80 was contributed by the Chinese.

## JAPAN.

### THE KIND OF WORKERS NEEDED IN THE MISSION.

TOKYO, December 24th, 1894.

Some time before you receive this, the appeal of our mission convocation for more workers will have reached you. As my signing it may seem inconsistent with some things that I have said both publicly and privately I wish to add a word of explanation. As to the belief that foreigners cannot long remain in control over the work of the Japanese Church, I have changed in no way. The foreign clergy count year by year for less and less, the Japanese for more and more. The Christian Church is even now the only part of the national life where foreigners have a controlling influence of any kind, and it is necessary that the foreign control which still remains should pass away as speedily as possible if the Church is to have the confidence of the nation.

It does not follow, however, that for the present and for some little time to come foreign workers are not needed, and needed in increased numbers. It is quite true that

for most purposes native clergymen are better than foreign, for the preaching of the Gospel, whether publicly or privately, for pastoral work, and for the oversight of native evangelists and lay helpers; but the number of native clergymen is still, and for some years to come must be, all too few. Besides this, the foreign missionary has still in certain ways an advantage over the native, and can do a most valuable work which the latter cannot. This is not because he is in any way a wiser or a better man than his Japanese brother-clergymen (on the whole, I do not think he is), but, singularly enough for a country where a foreigner on the whole is at a disadvantage, just because he is a foreigner.

To be more specific, you will notice that it is proposed to put the new missionaries, if we are so happy as to get them, not in the great cities of Tokyo and Osaka, but in the various outlying towns. Here the foreigner has his opportunity. In all such places there are people who will seek him out. The majority of them perhaps will be

young men who want to improve their English by conversation with the foreigner, or by joining his English classes, if he will open them, as in such cases he ought to do. There are always others also who will seek his acquaintance in places where, as in this case, he is, if not the only foreigner, one of a very few. It is among these people that his most important work will lie. The preparation of candidates for Baptism, the pastoral oversight of the Christians, will be chiefly for the Japanese clergyman, or (more likely) catechist, who may be working with him. Preaching, for some time at any rate, will be out of his power, unless it be an occasional sermon in English, if he is able to find an interpreter. Even if his Japanese associate in the work be a catechist working under his authority, he will find it wise to keep his authority in the background as much as possible, both because it is desirable that the work should wear as little of a foreign aspect as possible, and because in most of the details of the work his helper's judgment will be better than his own.

This certainly does not seem like a very attractive work. It not only calls for great self-sacrifice and self-effacement, but, most trying of all for an earnest man, it shuts him out to a considerable degree from the work he would most gladly do, and seems to call upon him to "leave the Word of God and serve tables." Is it a useful work? Does it promise adequate spiritual results to the earnest man who is bent upon spiritual ends? To these questions I can return a most emphatic yes. The man who does this work may not have many "sons in the faith," but he may well hope (with reverence be it said) to have many grandchildren and great-grandchildren. For his work will lie chiefly among young men, and these for the most part the most intelligent, most enterprising, and best educated of their class. Among them he may hope to find those who will take up the work after him.

Looked at in this way, however much it may differ in detail, it is in essence very near to the evangelistic work of our Lord. His was not the making of many converts, but "the training of the Twelve." What better could a man full of faith and zeal ask for than work like the Master's? Even suppose that he "baptized none." Still, if he could work here, say, for ten years, and

then go back to his own country feeling that he had left behind him two or three who would continue his work after him and enlarge it, preaching and teaching and baptizing as he himself had never been able to do, would not this be reward enough, to say nothing of what he would have been able to do also in strengthening and broadening the work of his Japanese colleague, by bringing him into contact with those whom he would not otherwise have been able to reach?

I am giving here, you see, a kind of minimum estimate of the work. If I am, as some of my brethren think, too sanguine in believing that foreign control in the Japanese Church must pass away within a very few years, and assign too humble a rôle to the foreign missionary while he remains, then the call for workers, pressing enough as I have put it, becomes more pressing still.

It will be readily seen from this what kind of men we need. They must be ready for all necessary self-sacrifice and self-effacement. There is indeed no special physical hardship to look forward to; but although the towns for which workers are asked either are, or soon will be, accessible by rail, there will be a good deal of loneliness, and perhaps a good many discouragements to face. Patience is wanted, and faith, and zeal, and sincere love that will fill secular work with the Christian spirit and call out answering affection from those on whom it is bestowed. Especially is there wanted the spirit that is shown by the Brotherhood of St. Andrew, of prayer and longing and labor for the spread of the Kingdom of God among young men.

Just a word more. Such work as I have here described need not be confined to men. A good, intelligent Christian woman, with sufficient self-reliance and experience of the world to make it practicable for her to be sent to these outlying places, can do nearly everything that a man can do, and some things that he cannot. This is not theory, but fact. Miss Suthon in Aomori, and Miss Goepp in Fukushima are already doing such work, and doing it very well. There are plenty of good Christian women in America to whom it would be perfectly practicable to take up this work at their own expense. A good many English women do such things. Why not more Americans?

THEODOSIUS S. TYNG.



# MISCELLANY.

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## AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l. 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii. 8.

\* \* \*

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming of



Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

AT the meeting in Hartford, October, 1894, the following was adopted: *Resolved*: That this Missionary Council repeats the recommendation made by it last year at Chicago, and heartily endorsed by the missionary conference held in London in May, in regard to the noonday prayer for missions; and requests that, where it is practicable, the bell of each church be rung at that hour to remind the people of their duty to pray for the coming of Christ's Kingdom.

THE Friday following the first Sunday in each month is recommended by the Missionary Council to be observed in all parishes by meetings for prayer in behalf of missions.

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## INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and forward the work of missions for the glory of the Triune God in the salvation of all men.

OUR CHIEF CONCERN ABOUT MISSIONS SHOULD BE THAT THE WORK MAY GO ON AND INCREASE. OUR GREAT FEAR IS, AT THIS TIME, THAT ON ACCOUNT OF THE LACK OF CONTRIBUTIONS, THE WORK AT HOME AND ABROAD MAY BE HINDERED, OR CRIPPLED, OR EVEN SERIOUSLY IMPAIRED. AGAINST SUCH CONTINGENCIES LET US CONSTANTLY PRAY WITH LOVE, HOPE, AND FAITH.

## LORD, SAVE THE WORLD!

LORD, save the world! For this we pray.  
Burden our hearts from day to day  
With ardent zeal and sacred care,  
Moving Thy Church to world-wide prayer.

Lord, save the world! May Thy strong hand  
O'erthrow false gods in every land;  
May idol festivals give place  
To ministries of heavenly grace.

Lord, save the world! May truth prevail.  
Oh, rend in twain dark error's veil;  
May heathen lights full soon expire  
Before the Pentecostal fire.

Lord, save the world! Cast down the thrones  
Of power abused. Oh, hear the groans  
Of slaves and victims everywhere;  
Regard their piteous plaints as prayer.

Lord, save the world! Come Thou again;  
Begin Thy great millennial reign.  
E'en as the waters fill the sea,  
So may Thy world-wide empire be!

—J. F. T. Hollowes, in the *Chronicle of the London Missionary Society*.

## A REMARKABLE TRANSFORMATION.

THE Rev. Dr. W. Wyatt Gill sends from Sydney to an English paper an account of a visit lately made to Savage island by a passenger in the trading steamer "Hauroto," from New Zealand. The transforming power of Christianity was never witnessed in a more remarkable way than in the reclaiming and civilizing of the islanders. In the first visit of Captain Cook they were thought to be utterly degraded beyond possibility of amendment. Not only were the natives a terror to strangers, but each tribe or village considered all others deadly enemies, and a constant watch, especially at night, had to be kept to avoid a surprise. The missionaries have labored so successfully that now, by the grace of God, the island is nominally Christian, and a larger proportion are members of churches and true believers than in any nation of Christendom. The islanders subscribed liberally some time since toward the building of a mission vessel at Sydney—the "Niue"—for service in New Guinea, and they are probably the most enthusiastic Christian-

ized Polynesians the London Missionary Society's ship "John Williams" visits in the course of her cruise.

Notwithstanding the great disadvantages under which the islanders are placed, they contributed last year \$3,499 to the support of religion. The island has no well established government. It is independent, no foreign power having considered it worth looking after. The entire exports from the island amount to only \$25,000 annually. Of that sum copra yields about \$14,000, and the remainder is from the sale of fungus, arrowroot, hats and mats. The native population is 4,500, all Christianized, and divided among eleven villages, in each of which is a school, and in nine, a fine, large stone church as well as a school.

## POSITION OF CHRISTIAN SUBJECTS IN TURKEY.

CANON MACCOLL, an expert on oriental affairs, bears the following testimony as to the position of Christians in the Turkish Empire: "I assert that by the law of Turkey—which is an integral part of a theocratic system, and is therefore unchangeable—the Christian subjects of the Porte are absolutely without security for life, property, religion, or the honor of their women. They are literally outlaws in their own land. Their evidence is never received against a Mussulman, and they are forbidden to have arms. They are thus deprived of what Burke calls 'the first fundamental right of uncovenanted man—the right of self-defence—the first law of nature.' In Turkish law the generic name of the Christians is rayahs—i.e., sheep; a very appropriate name, for they are literally as defenceless as a flock of sheep in the presence of a pack of wolves. A Christian may be murdered in the presence of a hundred Christians and a hundred Mussulmans; but no Mussulman will give evidence against a Mussulman in favor of a Christian, and Christian evidence is inadmissible against a Moslem. There is therefore no possibility of redress."

## CHINESE GENEROSITY.

IDOLATRY in China receives colossal sums yearly from a vast army of givers. In this heathen land all families give something to idolatry; in Christian lands some families



give much, others give nothing to their religion. Heathenism depends upon every one; Christianity upon a few. I know only one solitary thing that heathenism can teach us, and that is, how to raise vast sums of money from a great army of small but persistent contributors.—*Rev. Albert A. Fulton, in the Golden Rule.*

### NOONDAY PRAYER AT CAPE PALMAS.

THE *Church Mission News* says: "Miss Woodruff writes from Cape Palmas, Africa, that at the orphan asylum for girls, of which she has charge, they have the mission service every day at twelve o'clock as in the Church Missions House. She speaks of giving the girls a 'clock lesson' and says: 'I think there is hardly a girl in the house who can tell time by the clock. I drew a large picture of a clock on the blackboard, and explained it on that, there being no suitable clock in the house.'"

### A PREHISTORIC TEMPLE.

IN southern California, in the county of San Luis Obispo, there is situated one of the most remarkable prehistoric monuments known to the archæologists. From a distance it looks like an immense rock rising from the plains of Carissa, but upon nearer approach it is seen to be a temple of extraordinary dimensions and of unknown antiquity. The inner court has a level floor 225 feet long and 125 feet wide, and the ceiling is from 60 to 100 feet high, according to situation. The building was evidently used by prehistoric man, but for what purpose and how long since no one knows. It has been suggested, however, that it was either a temple of worship or the capitol of some ancient government. The walls and portions of the ceiling are beautifully decorated with paintings, in colors red, white and black, many of them supposed to have some symbolic meaning.—*Selected.*

### FRAGMENTS.

—The Church Missionary Society of England has opened a hospital for lepers at Kunamoto, Japan.

—"Opportunity," said the late Dr. A. J. Gordon, "is but another name for impor-

tunity, as though God were beseeching us by every open door to open our hearts, our hands and our purses, that we may worthily meet the crisis of missions which is upon us."

—The *Christian Leader* says: "In the island of Aneityum the native substitute for a marriage ring was a 'marriage rope' put round the neck of the bride. This she wore all her life, and when her husband died she was strangled with it by his eldest son, brother, or nearest relative."

—The Rev. Dr. Pentecost says "that he knows of a common drunken sweeper in India who died some years ago, leaving his twelve-year-old daughter to the missionaries. She was educated, taking the degree of Master of Arts, and is now the principal of an educational institution in India."

—The *Bombay Guardian* is responsible for the statement that, when the opium commission was expected in India, a rapid closing of all the opium dens in Madras followed. After the commission had completed the visit and the members of it had returned to England the dens were reopened for the consumption of the drug.

—In reference to the terror in which Hindoo women stand because of persecution from men, Miss Swift, of Madura, writes to the *Missionary Herald*: "I wonder how many of our professing Christian women in America would attend a cottage meeting or a church service if they were perfectly sure of a merciless beating and a thousand petty persecutions from the men in whose power they live."

—President Eliot tells of a man living near Boston who was asked to give money to Harvard College, who received the suggestion kindly, promised to confer with his wife and report, and after a few days did report as follows: "We have talked over the question, and have been all over our accounts. We want to give, but actually find that we must deny ourselves. Our accounts show that we are spending every year \$70,000, and our income is equal to just about \$70,000. I am very sorry that I have not a cent to give." And another poor man has been heard of who, when asked to make a subscription to a certain cause, answered with great seriousness: "I am sorry that I cannot. I have \$500,000 in Suffolk Bank, and it isn't drawing me a cent of interest."

# THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

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## TO DIOCESAN OFFICERS.

THE April conference of general and diocesan officers of the Woman's Auxiliary will be held in the Church Missions House, on St. Mark's Day, Thursday the 25th, after noonday prayers in the Chapel. A full attendance is particularly requested.

JULIA C. EMERY,  
*Secretary.*

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## THE FEBRUARY CONFERENCE MINUTES.

THE general and diocesan officers of the Woman's Auxiliary to the Board of Missions met for their February conference on Thursday, the 28th, in the Auxiliary Room, Mrs. Cox, President of the Long Island Branch, presiding.

Present, Connecticut, two; Long Island, one; Minnesota, one; Newark, two; New York, five (one Junior); Pennsylvania, one; six dioceses represented by twelve officers; also Albany, by a visitor.

### REPORT OF SECRETARY.

After the roll call and minutes, the Secretary reported a very cheering growth among some of the more remote branches. The Alabama Secretary writes: "The branch is growing rapidly, and my heart is so full." In North Dakota, parish branches have been formed in Fargo and Grand Forks; in Olympia meetings have been held simultaneously in nineteen parishes and missions.

### PERSONAL VISITING.

The vice-president of the Kansas Branch writes:

I have just returned from a little trip of four days in behalf of the Woman's Auxiliary. I find that these smaller parishes need encouragement and some ideas given them how to work, but I feel very happy that so many of us are trying to do something.

I have tried to impress on each branch working for the United Offering, or rather giving to it at least once a month at the meetings, and I think all will do that, but nothing more; for you know Kansas has had a very hard year, and this is the first time so many have become interested at all in the Auxiliary, so I want to encourage rather than to frighten them. You would be surprised to find how many will say, "Oh, we cannot give anything outside," but in all instances yet, where I can go or write, all seem pleased to have a branch and do what they can.

The vice-president of the Iowa Branch also makes this admirable report:

As a special work I had appointed to me, by the president, the attempt to work up an interest in the northern part of the state. This I have tried to do, both by visiting and correspondence.

Owing to unavoidable circumstances, it was not my privilege to do any visiting until the latter part of the year. Quite recently, however, I have visited four or five parishes where the Auxiliary had never been started, and in every instance was able to accomplish the organization of a branch, even though I had been given little or no encourage-



ment to hope that such a result would be the effect of my visit. Some of the guilds I met thought they had all the work they could possibly do to attend to their own parish affairs, without going outside its borders, but after an informal discussion upon the subject, and the showing up of the object and desires of the Auxiliary, they at once decided that, if nothing else could be done, they could, at least, subscribe for THE SPIRIT OF MISSIONS, meet together at stated times to study the subject of missions, and possibly prepare a mission box. I have found that the "Auxiliary" is rather a vague idea in the parishes where it has not been established, and, indeed, in some places where there are working branches the *greatness* of the Auxiliary work in the United States and foreign countries is not fully realized. I find that comparatively few guilds know that "The Woman's Auxiliary to the Board of Missions" is an organization authorized by the General Board of Missions itself, taking into its compass dioceses and missionary jurisdictions throughout the United States, and extending its branches even to foreign countries; nor does it seem to be generally understood that our own diocesan branch was organized under the direction of our Bishop, and could have no existence were it not under his supervision. It is rather looked upon as a kind of society gotten up in the interest of its officers, and of no special importance for the consideration of the Church at large. I am of course speaking of what seems to be the general idea of those who have given the matter no attention. I am led to believe from my observations in this direction that one reason why the Auxiliary does not grow more rapidly is, that it is *not understood*. Is not this our own fault? It certainly is *our duty* as members of this organization to attend to it that *this* defect in our work may be remedied.

It cannot be done, it is true, without personal effort on our part. Each member of the Auxiliary should feel it binding upon herself to do something to extend the work, even though it be little, remembering that no effort is too small to be of great use.

In every parish where I have had the pleasure of visiting, I have been met by a good representation of the members of the ladies' guild, and have been hospitably received and given the encouragement, before leaving, that an earnest attempt would be made to do good work during the coming year, in one direction or another. Two or three parishes intend to devote this *Lenten* season to Auxiliary work entirely, dropping all parochial work during that time, and using the six weeks for the study of the subject of missions, at the same time keeping the fingers busy upon material for the furnishing of a missionary box, and keeping a mite chest in view for all members to collect the pennies at each meeting for the United Offering. Other guilds expect to have special meetings all through the year. At these meetings papers will be read upon missions, and collections taken up, to be devoted to missions. Each parish must, of course, decide for itself its best plan of work, only let the idea of missions be kept before its members.

Wherever I have been able to meet and talk directly and informally with the ladies of the different guilds, I have met with co-operation. I have placed over sixty mite chests for the United Offering during the last six weeks. But my efforts to arouse an interest by correspondence have not been very successful. I have written over twenty-five letters to various parishes and missions; and in only one instance have I received the assurance that there would soon be a branch organized there. In most instances I think my letters were probably consigned to the waste-basket, as they certainly elicited no answer whatever. For that reason I urge once more that *personal visiting* must be done, rather than correspondence, in order to obtain good results.

#### CENTRAL EXPENSES.

During the month since the January conference several replies have been received to the inquiry about the central expenses of diocesan branches. The president of the Missouri Branch says:

To meet these we have, first, one dollar each year, paid into our general treasury by

each parish representative (four from each parish), and, second, the offertory of our annual meeting (from forty to fifty dollars), and, third, the income from our Auxiliary mite boxes. All of these monies go into our general treasury, over which the parishes, as such, have no control. This treasury has an income of about \$350 a year.

Mrs. Tuttle further explains that this amount, besides defraying what are commonly considered as the central expenses of a branch, is used to pay an annual pledge of \$75 to diocesan missions and a scholarship in the diocesan school, benefiting the daughter of a missionary nominated by the Bishop.

The secretary of the Albany Branch writes :

In the Albany Branch the parishes pledge sums of from one to ten dollars, also individuals become "diocesan members" by the payment of one dollar.

Then there are the fees of "sustaining members" of five dollars each, and life memberships \$25, all of which amounts are used for current expenses.

From Southern Florida the secretary writes:

Heretofore we have, by the Bishop's direction, paid our current expenses from the general fund raised by the monthly systematic offering; but last November we established what we call a contingent fund, which so far has depended upon irregular contributions. At our last annual meeting we decided to have an annual meeting in each parish branch, requesting the rectors' and missionaries' assistance. It is to be on Easter Tuesday when the officers are to be appointed for the ensuing year. The Holy Communion on that day will hallow the whole, and the Communion alms are asked for the contingent fund.

#### WEAK BRANCHES.

This secretary goes on to say:

I was much struck by a sentence in Bishop Hare's letter read at the December Conference, speaking of weak branches that have work at home. "If their relation could be at first somewhat attenuated, the bond once created would grow stronger every year." We have asked the smallest, feeblest mission stations to organize, and if able to give a little, give it; if nothing, still organize and join in our "concert of prayer" on the first Monday in every month, and in reading and study about the "field which is the world."

The secretary of the Utah Branch, in giving a review of its history, says: "Our work for eight years was done largely through the Church guilds already established in the different congregations."

Mrs. Tuttle writes upon this point:

I shall be greatly interested to hear how you answer Bishop Hare's question about "minimum relationship to the Auxiliary." Does it not seem to you that each Bishop should determine this as seems to him best and wisest for the development of the Auxiliary in his diocese or jurisdiction? Do you think any hard and fast lines can be drawn that shall apply equally to all?

She also says, regarding the printed minutes:

How I wish I might meet with you all at the Missions House for the monthly conference. Thank you so much for the minutes. I think if kept in touch through them with the planning and suggesting of these conferences, we shall not feel so ignorant as we often do, when we come to the general meetings.

And the president of the Michigan Branch writes: "I think the printing and sending out the Conference minutes most edifying and useful. We always read them at our monthly meetings."



## OUR ENGLISH CORRESPONDENCE.

The Secretary told of the following letter, dated January 24th, and recently received from Mrs. Evans, Secretary of the Ladies' Association of the S. P. G.:

The committee received your communications with much interest, and desired me to express the cordial sympathy and good-will of this association with the Woman's Auxiliary whose aims are practically the same as ours. Your inquiries were considered one by one, and it was desired that I should preface these replies by saying that they will represent what we aim at doing rather than what we actually at this time accomplish.

Your first query is, "How to increase the number of workers." Our system of workers begins with the clergy, some of whom, I need not say, are much more keenly alive than others to the importance and blessing of missionary effort. Then in each archdeaconry we have, or aim at having, "a correspondent," *i.e.*, a lady who should act as heart or centre of circulation for us throughout that district. And here, again, all depends on the individual power and devotion of the lady who undertakes these duties. Ideally she should superintend (not necessarily receive) the ingathering of subscriptions in the various branches under her supervision; should stimulate the formation and carrying on of working parties; organize drawing-room meetings; aid in the circulation of missionary literature, and in all respects try both to spread and to maintain the work.

In as many parishes as possible we have also a secretary who, in her smaller sphere, acts in the same manner as the correspondent. It is to these correspondents and secretaries that we must look for the gathering in of new members as well as to those means which come perhaps more directly in answer to your second question, *i.e.*, "How to awaken and retain missionary interest." With this object in view, we advocate throughout our various branches quarterly meetings for the purpose of receiving subscriptions and *giving information*; and we hold at St. Paul's Cathedral an annual service for the deepening of spiritual interest. Also the formation of working parties is recommended, not only because the clothing and sale of goods resulting from them are very useful and profitable, but because they form centres of interest, and can be made especially useful, if well selected books on missionary life, sacrifice and service are read to the workers during part, at least, of the meeting. For this purpose we have a lending library of suitable books which we should be very glad to enlarge and renew. This and all other means of circulating literature on our subjects are desirable, whether the publications be books, magazines or leaflets.

Also, we are very desirous of bringing into more active life the bond between our members of systematic intercession and thanksgiving. Drawing-room meetings, at which addresses by missionaries or others can be given, are also very useful to us, and occasionally local sales of the articles made by the working parties are held; and all help to keep alive the good feeling and interest of the workers.

Your third question is "How best to cultivate the habit of systematic giving." The plans which we advocate are those of house-to-house collection at regular intervals, combined with the distribution of leaflets; the quarterly meetings for the reception of subscriptions (before mentioned), when some sort of instructive address and answers to all inquiries should be given, and the production of the missionary-box upon all suitable occasions.

With regard to the formation of funds, we have a general fund applicable to all our different undertakings, and we have special funds to which some members prefer to contribute. Practically, we find additions to our general fund by far the most useful, because they leave our hands free to send money where we know it is really most wanted; whereas the special funds represent a more or less arbitrary application of monies by persons who

are not so fully in possession of facts as are our committees. Annual subscriptions constitute membership and give the right to vote at the annual general meeting in May.

This full and kind letter from the Secretary closes with all friendly good wishes from the Association which she represents.

#### INDIAN WORK IN NEVADA AND UTAH.

In response to letters written inquiring about new Indian work, the following from Bishop Leonard has been received:

SALT LAKE CITY, February 21st, 1895.

MY DEAR MISS EMERY:

I did not go to the Indian country as soon as I intended, but now have made the visit. The Uncompahgre Utes are the Indians to whom I allude. I am never optimistic about anything, nor am I about the Indians, but I do think there is a great opportunity for us among these. They are a very bright tribe of Indians, and we shall easily get hold of them. The agent is interested in our venture, and he has chosen a beautiful location for us near the government boarding-school and in the midst of a number of little farms upon which Indian families are to be settled. I send some papers to-morrow containing an account of this work.

You ask me what I want. Well, I want \$500 more towards this work, and I want \$800 with which to build a mission house for Miss Taylor among the Piutes in Nevada; and then, later on, I want about \$1,200 for a chapel on this agency. All these things I have, however, set forth in my paper, and I do not need to repeat them here. You will be interested in Miss Taylor's letter, which I have printed in the paper. I can assure you the statements made in the letters to which I refer are not in the least overdrawn. I am persuaded that many people would represent this opportunity more extravagantly than we have done.

Yours truly,

[Signed]

ABIEL LEONARD.

The paper to which the Bishop refers is *The Quarterly Report*, which, a notice printed in its columns says, is "published quarterly by Abiel Leonard, Bishop of Nevada and Utah, and mailed with his compliments to his personal friends and to the helpers of his work, and to such other persons as may desire to know about the work." This present issue contains nearly four columns of interesting matter about the mission recently established among the Piute Indians of Nevada. It also mentions the Deaconess lately graduated from the Pennsylvania School and ordered in Philadelphia, for whose support in her work in the missions of the jurisdiction Bishop Leonard appeals to the branches of the Auxiliary.

#### REPORT OF HONORARY SECRETARY.

The Honorary Secretary reported as follows:

A very unequal amount of material for the Hand-book has been furnished from the various diocesan branches, and, in order to secure some measure of uniformity, may I ask the officers of each branch to look at the information given in any Church Almanac regarding their own diocese or missionary jurisdiction, and kindly send me such important facts relating to their own branch of the Auxiliary as would fill one or two pages of a corresponding size, and be most valuable to themselves and to others for reference?

I. The time and place of annual meetings; the time and place of regular monthly meetings; the time and place of quarterly, archdeaconry, deanery or sectional meetings,



are among the essential facts to be recorded, so that members from a distance may know when and where they can have the opportunity of visiting the different branches and learning something, by personal observation, of their work and methods.

II. It would be interesting to have a list of all Quiet Days so far held in the several branches, with a record of the time and place, and particularly the name of the Bishop or other clergyman conducting them. This would be helpful, because in many branches where the idea is new, the officers do not know who would be most likely to accept an invitation to conduct such a day, and would be greatly encouraged by being able to refer to such a memoranda of those who have kindly rendered the same service elsewhere. Will the officers be so good as to send this information, and also particulars regarding any other missionary prayer days, special services for, and addresses to, Churchwomen, and anything bearing upon the spiritual side of our work?

III. Any programmes of mission classes, missionary teas, subjects of papers for regular or occasional meetings, topics for discussion, and lists of books suitable for missionary reading, especially in half-hour societies or reading circles, and indeed any suggestions relating to the intellectual development of our work, will also be most acceptable.

In this connection the following extract from a letter from Bishop Barker, on the subject of the Hand-book, may be suggestive and helpful to those officers who do not clearly understand exactly what kind of information is wanted:

TACOMA, November 22d, 1894.

We had a semi-annual meeting of the Woman's Auxiliary in Seattle yesterday. I urged upon the sixty enthusiastic women who were there the following points:

1st. Notify once a quarter every woman in every parish and mission of the fact that a quarterly meeting will take place. Arrange to have some interesting information provided for those who come to this meeting; five and ten-minute papers read, maps, pictures, anything in the way of interesting news; the central office here to furnish the local branches all such material.

2d. Establish a Church Fund, and each quarter have every woman, as above, notified of the purpose for which this fund is being secured, and, by simple machinery, have every woman asked to make an anonymous contribution to this fund by means of carefully prepared, un-numbered, un-named envelopes. This will transfer the responsibility to the individual for sharing in woman's work.

3d. Out here it is to be a Bishop's Fund, and is to be used for the present in providing instructive matter for use in the mission field.

4th. We propose to issue a miniature four-page leaflet, ordinary envelope size, once a quarter, telling of our plans and of our work.

5th. The California Branch has a very interesting six-page folder or leaflet. I believe we will do something of this kind here. I am convinced that the knowledge of woman's work in the Church has been largely confined to the enthusiastic few who attend the meetings announced in the dismal, routine way from the chancel.

6th. For a time we are going to devote ourselves to bringing Woman's Work before every woman who is baptized in the Church out here. Whether they do much or little is one question, but we are determined that they shall know what they can and what we think they ought to do.

You may put me down as a subscriber for one dozen Hand-books, and in all probability I will need at least twenty-five.

#### REPORTS FROM COMMITTEES AND DIOCESAN BRANCHES.

Reports from committees being called for, a message was given from Mrs. Clark, chairman upon that on Systematic Giving, to the effect that the members of that committee are much encouraged because of the reports they have

received from several dioceses where systematic giving is thoroughly established with the best results, and that they hope to know soon of several others as pursuing the same plan.

The appointment by the Board of Managers of Mrs. Curtis, of New York, and Mrs. Worthington, of Nebraska, to fill vacancies on the Committee on Missionary Publications was announced, and the statement made, with regret, that Mrs. Curtis feels obliged to decline the position.

Mrs. Brush, of Connecticut, read the following paper bearing upon the Junior work:

#### OUR YOUNG PEOPLE.

The question has been asked, and it is deemed a pertinent one, "What shall be done for young people too old for the Juniors and not old enough for the Woman's Auxiliary?" In Connecticut, as the managers of the Woman's Auxiliary have charge of the Junior department also, it is a subject which comes before us frequently. It has been much in my thoughts, and I have felt that the greatest assistance toward the solution could be given me by the mothers of these young people. I have talked with the society woman, with the earnest Churchwoman—and one of these was the president of a diocesan branch of the Auxiliary—and the reply was invariably the same: "My *little* children may attend the Junior gatherings, but my *older* daughters have not the spare time to give to sewing circles or guild meetings. Girls from fourteen to twenty are as yet engaged with their studies, their music, languages and reading: it is the time in which they must learn much of the practical side of the well ordered household, and the time in which they form those friendships that often become lifelong ones and are precious indeed. No," they all say, "if my daughters are present at family prayers, prepare their Bible lessons and attend the services on Sunday, it is about all that they can do during these very full years of their life. Perhaps during the Lenten season they may be able to attend a sewing circle." The young girls themselves say to me much the same, adding, "Then there are our good times; we want some of them." As I see their bright faces I feel that I do not want to take away too much of their girlish enjoyment. If we look back upon those years, I am sure that we can sympathize with them, and feel that it was the one time on the road of life "when we heard the angels sing."

But there must be something for these warm-hearted and enthusiastic girls to do, and I urge upon each and every one of us, as Sunday-school teachers, in our homes and on every convenient occasion to tell them that it is not the show of work that is needed so much as their prayers and their offerings. I know that this suggestion is nothing new, but unfortunately it remains a suggestion, and is rarely carried out practically. I think that a room full of young men and women would regard us with astonishment if we told them that their united prayers were a mighty power in the work. Accept their plea of the lack of spare time, but make them feel that it does not take much time for the daily prayer for missions, or to go without the bunch of violets or some other dainty so that they may have a larger offering for the work of the Church. There has been much amiss with the training of these young people; they are swayed by the idea that the show of work is the one thing needful. You will scarcely find a young girl who does not place this first; they long to see results and are discouraged if they fail in this. I think that older workers should begin anew in their methods with young people. I do not wish to disparage in their eyes the good done by the well-filled missionary box. I have read too many happy letters not to know that the arrival of the family box does its own work and marks a gala occasion in the household of the missionary, but our young people will take their place in this part of the work in due time if they are taught the beauty of the part which it is in their power to do. All this may be said to the busy young mother, to the school teacher, to all those whose days are full of responsibilities.



The secretary of a parish guild writes me that the young people in her parish cannot attend societies or do any work, as they are largely mill-workers and have no spare time. My reply is, "To what class can we better look for the mid-day prayer for missions than to the worker in the factory, to whom the sound of the bell comes as a welcome respite from toil?" Make them feel the appropriateness of the noontide rest with the appeal that all the world may know of the "rest that remaineth to the people of God." But it is our part to make them appreciate that this is a mighty power, and that God will bring about results in His good time. If we can give them this impression I am not afraid that they will fail to become active workers in the Woman's Auxiliary when the day comes that they are free to identify themselves with it.

A dear young girl sits before me and exclaims, "I can do so little; it is not worth while to try, for I am so busy." May we not give her all encouragement? I want to tell her then the pretty legend of the tiny star which long, long ago was weeping because it was of so little importance in the universe, and an angel said, "Cease thy complaint; go on thy way; thou art one day to be the star of Bethlehem." Let them learn a lesson from the story, that it is in their power to do the best work; that their earnest prayers and self-denying offerings will, in His good time, make the Star of Bethlehem to shine for all the world!

Miss Carter, of Minnesota, spoke of the lace industry among the Indians, and showed a beautiful bed-spread valued at \$200, upon which a child of ten years and a woman of seventy had worked together.

#### MISCELLANEOUS BUSINESS.

Under the head of miscellaneous business, the Secretary introduced the subject of the United Offering and the Self-Denial week which it is purposed to hold in the Whitsun Ember Week, beginning with Wednesday, June 5th. In accordance with the suggestion made by the treasurer of the Newark Branch, she proposed a Quiet Day to be observed in preparation for this week on Wednesday, May 22d, being one of the Rogation Days of the Church.

In connection with this the Honorary Secretary gave notice of a "Quiet Day, with Intercessions for Missions," to be held on March 6th, in five different parishes in Connecticut, to which the members of that branch were called.

The General Meeting was then discussed, the Secretary reading suggestions recently received. From Southern Virginia comes the word:

As regards the meeting in Minneapolis and the suggestion of *men* speakers, have them, if they have anything to say, any message to deliver of counsel or cheer; but now in our twenty-fourth year, we are too old for platitudes and chivalrous compliments about the beautiful work that charming women have accomplished, which has been the gist of most of the speeches we hear from men. Not that I do not think it well to have one speak; but make sure he has really something to say.

It seems to me it might be helpful if, without being merely fault-finding and pessimistic, we could discuss the weak and undeveloped points of our work, and so, instead of congratulating ourselves too much on past success, see what can be improved in order to make our future more successful.

#### From Missouri:

About plans for the General Meeting, we think there should be more time for conference, especially at the officers' meeting. I do not want every half-hour filled with planned work and papers. And I think that, as women, we should not preach very much to each other. The Church provides our spiritual pastors and masters, to guide us in our spiritual life, and to put the best motive underneath our work. I desire always when at the

General Meetings more conference about practical work, and fewer of the beautiful papers that women of grace and ability in words and pen are tempted to prepare—much as I enjoy them.

#### From Southern Florida :

You ask suggestions about the General Meeting. I have attended only the one, in Baltimore, 1892, and that was glorious beyond my highest imagination ; but to a stranger, as I was, it would have been very helpful if there had been any arrangement, on a small scale, like the General Convention *sign-boards*, to designate the diocesan branches. They would be a rallying place for those not officers from each branch to gather about.

#### From Michigan :

As to the General Meeting, we want, first of all, *more time*. A week would not be too much to settle all the points which we should bring up about our work, and so I should suggest asking the ladies in charge in Minneapolis if rooms in a parish house might not be given over to us for a week for our deliberations, or our meeting-place where we could find each other when we needed to do so. Of course the days when the Board of Missions meets we should be with them, but there are days when questions of canon law and such matters are brought up, when we could be more profitably employed than in listening to the discussions of the House of Deputies. Then I should suggest a badge for the officers. Let us confer on such questions as the missionary box system, and many others, as vital. It is only once in three years that such numbers can be collected, and let us make the best use of all our time.

The hour for adjournment having arrived, with the Doxology the meeting adjourned.

### NORTH CAROLINA.

#### A CHAPEL FOR ST. AUGUSTINE'S SCHOOL, RALEIGH.

WE take pleasure in calling attention to the accompanying letter from Mrs. Hunter, wife of the principal of St. Augustine's, Raleigh, assured that a speedy and full response would bring joy not only to the teachers and scholars there, but to all interested in the Church's mission work among the Colored people of the South:

"We would be very grateful if you could interest some of the more distant branches of the Woman's Auxiliary in the work of our Church school for training Colored young men and women. We would like to have the interest of the whole Church in this country. Money for general expenses is always needed; Mr. Hunter and I have to be away from home frequently to raise money to carry on the work, and we feel sure that when the school is better known, it will receive the help it needs. Just now the need that lies nearest our hearts is a chapel to be built on our school grounds. Just as we were leaving home the Rev. Mr. Delany, our faithful Colored priest and teacher, expressed the wish that

we might bring home a 'brick chapel in our pockets.' I fear that is hardly possible, but we do hope to be able to build this coming summer, if those who *can* will help us.

"We have several reasons for needing this chapel:

"1st. Our temporary chapel, a large room in the main building, is much too small for our students.

"2d. We need the room to be divided into recitation rooms, for we have not enough.

"3d. We cannot teach our students, many of whom come from other Christian bodies, the sacredness of God's house, when we must use our chapel for a recitation room, society meetings, commencement hall, etc. We want our chapel to be used exclusively for divine worship.

"4th. We need a chapel to which we can invite the people from the neighborhood, many of whom go nowhere to church. Most of them send their children to our afternoon Sunday-school, and *might* be drawn to the Church themselves if we had a place to which to ask them.



"5th. The city church is too far for our students to walk except on pleasant Sundays, and we think it will be better for them to have a church separate from the city church. We expect to need for this about \$2,500. Who will help us?"

## SOUTH CAROLINA.

## A MESSAGE TO THE AUXILIARY FROM ARCH-DEACON JOYNER.

It recently fell to the lot of this arch-missionary to go on a "professional tour" through some of the northern dioceses. He feels under so many and weighty obligations to the Woman's Auxiliary in a large number of its branches, diocesan and parochial, that he feels bound to print it. He must not take space to specify, save to say that, in Central and Western New York, Connecticut, Rhode Island, Maine and Massachusetts, the privileges and opportunities allowed him were refreshing. He has to express his hearty thanks for aid given and promised, and, if he may dare to add it, for unbounded hospitality. He is no less grateful for all, in that he recognizes it as done unto him as one of the least of his Lord's brethren, for His sake, in behalf of this multitude of simple folk which is committed to the missionary's care.

And now, what about this great flock of poorly shepherded sheep? And Mother Church's measures for folding them? In this archdeaconry much has been undertaken, and the most of it in response to the expressed hunger and thirst of the people. There are between thirty and forty missions, with their Sunday-schools—and many of them with day-schools also. There are sewing-schools and societies of one sort and another, for the purposes of organization, system, outside help, and what not. We are persistently trying to teach our people not only the principle of self-help, but thought of others also. The women, in many places, have their United Offering boxes, the schools have their Lenten Pyramids, and wherever it is practicable in the day-schools the parents are led to pay something for their children's schooling, if not in money, in work.

The mission house in Columbia, under Miss Wheeler, is justifying itself. Here we store the goods sent in the mission boxes, and dispense them, either by gift or sale. The kitchen is a chief factor. Soup and coffee and lunches we can sell or give, and re-

lieve much distress. There are several classes conducted by Miss Wheeler and Miss Gregory in the rooms here. The whole affair pays its own expenses at least.

The hospital in Columbia, that of The Good Physician, has of course been a blessing. Good Miss Benson has stood womanfully to her hard post, with the help, since Christmas, of Miss Singleton. Through the wards and the dispensary there is no calculating what suffering has been relieved and prevented. The physicians in Columbia are always most kind, and the hospital has the sympathy and support of the city council.

The Reform School has had to "face about" a little bit. It has been one of our aims and efforts to establish an industrial home-school for reclaiming criminal colored boys, of whom there is such a large and constant supply. The money for the building was given by a good Philadelphia woman, and that gotten nearly ready. Then it was found that legislation was necessary, and the legislation was found to be of such a character, if enacted, as to defeat the main object. Now we propose to accomplish the same end by simply naming and having it a Rescue Mission, to adopt as many as possible of the homeless little street stragglers, and give them, please God, a manual, mental and moral training, and thus save them from a life of crime; prevent them, as far as possible, from becoming of the criminal class.

What hard times these are said to be! And how they always strike at the mission field! Never such a bitter winter has been known in this so-called sunny south. Privations beyond expression have been endured, by the poor, both white and colored. We are glad to have been able to relieve some of the sore discomfort and want. But it has been largely at the expense of our active work.

We have many things to be thankful for, and to hope for. The future is unknown, if not bright. The Lord of all will do that which is just and right, and to Him we can look, "Whose mercy endureth forever."

# FINANCIAL.

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Bliss, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from February 1st, to March 1st, 1895:

<b>ALABAMA—\$21.65</b>			
Huntsville—Nativity, Domestic and Foreign.....	18 00	Wells Girls' School, Spokane, \$25.....	253 03
Tuscaloosa—Christ Church S. S., General..	5 65	Trinity Church, Foreign.....	21 00
<b>ALBANY—\$242.08</b>		Watertown—Trinity Church, Wo. Aux., Sp. for Rev. E. N. Joyner's work, South Carolina, \$25; Sp. for Deaconess Home, China, \$5.....	20 00
Albany—St. Peter's, Foreign, \$134.53; Wo. Aux., Sp. for Bishop Graves, The Platte, \$25; Sp. for Bishop Thomas, Kansas, \$25.....	184 53	<b>CENTRAL PENNSYLVANIA—\$177.68</b>	
Hoosick—All Saints', Wo. Aux., Foreign, \$10; Sp. for Mrs. Brierley, for furnishing house, Cape Mount, Africa, \$2.50; Colored, \$10; Sp. for St. Mary's School, Baltimore, Maryland, \$2.50.....	25 00	Altoona—St. Luke's, Colored, \$5; Foreign, \$4.88; S. S., Foreign, \$4.17.....	14 05
Ilion—St. Augustine's, Domestic and Foreign.....	2 55	Bethlehem—Trinity Church, General.....	23 41
Mechanicville—St. Luke's, "A Member," Wo. Aux., Sp. for St. John's College Building Fund, China.....	1 00	Carbondale—Trinity Church, Foreign.....	22 76
Troy—St. Luke's, Foreign.....	4 00	East Mauch Chunk—St. John's, General.....	11 80
St. Paul's, Wo. Aux., Sp. for Bishop Brewer's work, Montana.....	15 00	Easton—Trinity Church, Foreign.....	12 25
Miscellaneous—"Thank Offering," Domestic, \$5; Foreign, \$5.....	10 00	Lancaster—Miss H. K. Benjamin, General.....	1 00
<b>ARKANSAS—\$33.75</b>		Pittston (West)—Trinity Church, Foreign..	14 60
Hope—St. Mark's, Colored, \$1.35; Foreign, \$2.40.....	3 75	South Bethlehem—Nativity, Foreign.....	42 81
<b>CALIFORNIA—\$15.75</b>		Williamsport—Trinity Church, Foreign....	30 00
Los Angeles—Epiphany, Foreign.....	2 50	<b>CHICAGO—\$204.21</b>	
Monticello—Mrs. W. A. Hayne, Sp. for Mrs. Pott's Baby Asylum, China.....	2 00	Chicago—Church of Our Saviour, Colored..	12 56
Oakland—Trinity Church, Foreign.....	11 25	St. Andrew's, Miss A. Chase, General.....	1 00
<b>CENTRAL NEW YORK—\$527.52</b>		St. James', "A Member," Wo. Aux., Foreign.....	5 00
Auburn—St. Peter's, Domestic, \$175; Sp. for Bishop Brewer, Montana, \$25.....	200 00	St. Mark's, Foreign.....	27 14
Bainbridge—St. Peter's, General.....	5 00	Mrs. J. S. Hall, Foreign.....	1 00
Manlius—Christ Church, Wo. Aux., Sp. for mission, Wood River, The Platte....	3 00	Farm Ridge—St. Andrew's, Foreign.....	3 50
St. John's School, Foreign.....	15 50	Joliet—Christ Church, Circle of King's Daughters, for "Alice McPeck" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Utica—Grace, Domestic, \$4; Foreign, \$24.02; Wo. Aux., "A Member," Sp. for Bishop		La Grange—Emmanuel Church, Domestic and Foreign.....	114 53
		Waukegan—Christ Church S. S., Sp. for Bishop McKim, Japan.....	11 48
		Miscellaneous—Junior Aux., Branch Wo. Aux., Sp. for Wood River mission, The Platte.....	3 00
		<b>CONNECTICUT—\$1,029.36</b>	
		Bethel—St. Thomas', Wo. Aux., Sp. for hospital, Fort Adams, Alaska.....	18 00
		Canaan—Christ Church, Wo. Aux., "A Member," Sp. for hospital, Fort Adams, Alaska.....	10 00
		Mrs. A. B. Fairchild, Wo. Aux., Sp. for	

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.



Rev. J. L. Prevost, for hospital, Alaska	15 00	<i>Savannah</i> —Mrs. E. L. W. Clinch, for	
<i>East Litchfield</i> —"Y. P. S. C. E.," Foreign.	1 50	"Clinch" scholarship, \$60; "Wald-	
<i>Fairfield</i> —Archdeaconry, Wo. Aux., Gen- eral	6 50	burg" scholarship, \$80, St. Mary's	
<i>Greenwich</i> —Christ Church, Foreign (of which S. S., \$21.37)	138 55	School, South Dakota; four "Wald-	
<i>Guilford</i> —Christ Church, S. S. Guild, for "Christ Church" scholarship, St. Aug- ustine's School, near Monrovia, Africa	15 00	burg" scholarships, St. John's Mission, Cape Mount, Africa, \$100; "E. C." for "The Refuge" scholarship, St. John's School, South Dakota, \$60	280 00
<i>Harford</i> —Christ Church, Domestic, \$20; Foreign, \$10	30 00	INDIANA—\$35.00	
St. John's, Domestic	64 64	<i>Fort Wayne</i> —Trinity Church, Wo. Aux.,	
Trinity College Chapel, Foreign	29 51	Sp. for school, Logan, Utah	10 00
<i>Litchfield</i> —St. Michael's, Foreign	21 31	<i>Plymouth</i> —St. Thomas', Domestic, \$16; Foreign, \$9	25 00
<i>Middletown</i> —Holy Trinity Church, Domes- tic, \$21.65; Foreign, \$29.24	50 89	KANSAS—\$2.18	
Berkeley Divinity School, Sp. at discre- tion of Rev. Mr. Prevost, for Alaska, \$5; Missionary Society, Wo. Aux., General, \$5	10 00	<i>Atchison</i> —Trinity Church, "Tithed Rec- tor's Fund," Foreign	2 18
<i>New Haven</i> —Grace, for Rev. Mr. Prevost's work, Alaska, \$26; Wo. Aux., Sp. for Rev. Mr. Prevost, Alaska, for hospital, \$6	32 00	KENTUCKY—\$167.96	
St. Paul's, Domestic (of which estate of Miss M. E. Baldwin, \$14.50), \$127.50; Sp. for Bishop of Olympia, \$33.25	160 75	<i>Harrodsburgh</i> —L. S. Price, Foreign	1 00
Trinity Church, Wo. Aux., "A Member," Sp. for Rev. Mr. Prevost, Alaska, for hospital, \$2; Miss Wurt's Bible class, Sp. for hospice, Alaska, \$23.83	25 83	<i>Lee Co.</i> —Mission, General	1 75
M. H. Robertson, Domestic	100 00	<i>Lexington</i> —Christ Church, Domestic and Foreign	53 10
<i>New London</i> —St. James', Foreign	30 37	<i>Louisville</i> *—Christ Cathedral	
<i>Norwalk</i> —Grace, Bishop Ferguson class, Sp. for Bishop Ferguson, Africa, \$15; Bishop McKim class, Sp. for Japanese Orphanage, Japan, \$25	40 00	St. Andrew's, Indian, \$15; Wo. Aux., for salary of Mrs. Dennis, Cape Palmas, Af- rica, \$75	90 00
St. Paul's, Wo. Aux., "E. L. S.," Sp. for hospital, Fort Adams, Alaska	10 00	Miss Mary H. Rogers, General	1 00
(South)—Junior Branch Wo. Aux., Sp. for Bishop Leonard, for "Reno" schol- arship, Nevada	14 00	<i>Paducah</i> —Grace, Wo. Aux., for Japan	3 35
<i>Pomfret</i> —Christ Church, General	23 60	<i>St. Matthews</i> —Mr. Theodore Brown, Foreign	12 76
<i>Salisbury</i> —Rev. E. L. Sanford, Sp. for steam launch for Alaska	5 00	<i>Winchester</i> —Emmanuel Church, General	3 00
<i>Southport</i> —Trinity Church, Domestic, \$24.81; Foreign, \$11	35 81	Rev. W. H. McGee, \$1; F. H. Dudley, \$1, Colored	2 00
<i>Tracy</i> —"R.," Foreign	5 00	LONG ISLAND—\$4,123.35	
<i>West Hartford</i> —St. James', Foreign	10 10	<i>Brooklyn</i> —Christ Church, for China, \$50; Japan, \$50; Mexico, \$15	115 00
<i>Westport</i> —Holy Trinity Church, Indian, \$7.50; Colored, \$7.50; Foreign, \$10	25 00	Church of the Good Shepherd, Miss M. T. Purdy, General	5 00
<i>Winsted</i> —St. James, Wo. Aux., "A Mem- ber, Sp. for hospital, Fort Adams, Alaska	1 00	( <i>Heights</i> )—Grace, Domestic, \$1,345.98; Foreign, \$960.38; Mr. Yen's work, China, \$75; Sp. for Bishop Graves, \$52; Sp. for Bishop Barker, Olympia, \$33.25; Sp. for Bishop Wells, Spo- kane, \$71.25; Sp. or Bishop Walker, North Dakota, \$2; Sp. for Bishop Thomas, Kansas, \$50; Mr. Wm. G. Low, Sp. for Bishop Holly's new church building, Haiti, \$250; for the deficiency, General, \$200; Sp. for hospital, Fort Adams, Alaska, \$100; Sp. for Bishop Brooke, Oklahoma, for support of In- dian clergyman, \$50; toward the defi- ciency, General, \$50	3,289 26
<i>Woodbury</i> —St. Paul's, Sp. for Archdeacon Joyner's work, South Carolina	10 00	St. Ann's, Foreign, \$331.18; "A Lady," Sp. for Wuhu Church and Clergy Fund, China, \$1	332 18
<i>Miscellaneous</i> —Connecticut Branch Wo. Aux., Sp. for Bishop Ferguson's work, Africa	100 00	St. James' S. S., through Wo. Aux., for "St. James' S. S." scholarship, St. John's Mission, Cape Mount, Africa	25 00
DELAWARE—\$72.42		<i>Flatbush</i> —St. Paul's, Sp. for hospital for Rev. Mr. Prevost, Alaska	44 05
<i>Claymont</i> —Ascension, Sp. for Wuhu Church and Clergy House Fund, China	4 56	<i>Flushing</i> —St. George's, Foreign	63 84
<i>Smyrna</i> —St. Peter's, Domestic and For- eign	20 00	<i>Islip</i> —St. Mark's, Colored	6 79
<i>Wilmington</i> —Trinity Church, Sp. for Bis- hop Graves, The Platte	47 86	<i>Jamaica</i> —Grace, Systematic Offering Plan, General	109 65
EAST CAROLINA—\$49.12		<i>Maspeth</i> —St. Saviour's, Colored	53 50
<i>Fayetteville</i> —St. John's, Ladies' Benevolent Society, for "Joseph C. Huske" schol- arship, St. John's Mission, Cape Mount, Africa	10 00	<i>Newton</i> —St. James', Foreign	58 58
<i>Goldsboro</i> —St. Stephen's S. S., Foreign	1 70	<i>Northport</i> —Trinity Church, Domestic, \$3; Colored, \$5; Foreign, \$4	12 00
<i>Wilmington</i> —St. James', Domestic	37 42	<i>Sag Harbor</i> —Christ Church, Foreign	3 50
EASTON—\$15.53		LOUISIANA—\$71.45	
<i>Cecil Co. (Elkton)</i> —Trinity Church, General	13 03	<i>New Orleans</i> —Annunciation, C. M. Pritch- ard Memorial, through Wo. Aux., for Miss Sutton's salary, Japan	7 75
<i>Kent Co. (Chestertown)</i> —Emmanuel Church, General	2 50	Christ Church, Wo. Aux., General, \$10.10; C. M. Pritchard Memorial, for Miss Su- thon's salary, Japan, \$25.80	35 40
FOND DU LAC—\$28.00		Grace, C. M. Pritchard Memorial, Wo. Aux., for Miss Sutton's salary, Japan	1 90
<i>Oshkosh</i> —Trinity Church, Foreign	23 00	St. Paul's, C. M. Pritchard Memorial, Wo. Aux., for Miss Sutton's salary, Japan	4 60
<i>Plymouth</i> —Mr. J. W. Dow, Domestic and Foreign	5 00		
GEORGIA—\$339.98			
<i>Macon</i> —Christ Church, Domestic, \$26.31; Foreign, \$33.67	59 98		

\* In the March No. \$50 acknowledged from Calvary Church should read Christ Cathedral, a Daughter of the King, Wo. Aux., Sp. for "St. Mary's Memorial" scholarship, Deaconess Home, China.

Trinity Church, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	15 65	Sp. for Rev. Thomas W. Cain, Galveston, Texas, \$250; Sp. for Bishop Kendrick, New Mexico and Arizona, \$500; Wo. Aux., for "Trinity" scholarship, St. John's School, South Dakota, \$60; Sp. for "Trinity" scholarship, St. Mark's School, Utah, \$40 .....	5,275 81
Williamsport—St. Stephen's, "Mrs. and Miss L.," for the deficiency, General.....	2 00	Brockton—St. Paul's, Domestic, \$10; Foreign, \$10 .....	20 00
Miscellaneous—Mrs. L. Hinel, Colored, Branch Wo. Aux., Sp. for Miss Suthon's work, Japan.....	2 00	Brookline—Elizabeth K. Storr, contents of Family Mite Chest, No. 1,591, General.....	4 00
	2 15	Cambridge—Christ Church, "A Member," Wo. Aux., Sp. for Deaconess Home, China.....	5 00
MAINE—\$16.50		St. James', Sp. for Bishop Brooke, Oklahoma.....	5 00
Woodford—Trinity Chapel, Foreign.....	3 50	St. John's Memorial Chapel, Wo. Aux., for "George Zabriskie Gray" scholarship, St. Paul's School, South Dakota, \$60; Indian missions, \$5.....	65 00
Miscellaneous—Branch Wo. Aux., Sp. for Deaconess Home, China.....	13 00	St. Peter's, Foreign, \$46; Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan, \$10 .....	56 00
MARYLAND—\$2,108.48		Dedham—St. Paul's, Domestic .....	3 40
Allegheny Co. (Cumberland)—Emmanuel Church, Foreign.....	16 17	Dorchester—All Saints', "A Member," thro' Wo. Aux., Sp. for Domestic Contingent Fund.....	65 00
(Mount Savage)—St. George's, Foreign.....	10 00	Groton—Groton School, for "Groton" scholarship, St. Mary's School, South Dakota.....	69 00
Baltimore—Emmanuel Church, Foreign, \$60; Wo. Aux., Sp. for Bishop Hare, for Building Fund, \$30; through Wo. Aux., for "Alfred M. Randolph" scholarship, St. Paul's School, South Dakota, \$60; Needle Guild, Sp. for "Helen Whitt-ridge" scholarship, Deaconess Home, China, \$25; Missionary Children, Circle of King's Daughters, for Bishop Whipple's Indian work, Minnesota, \$2.....	177 00	Lawrence—Grace, Foreign.....	40 00
Holy Trinity Church, Foreign.....	3 50	Lynn—St. Stephen's, for salary of Rev. Mr. Forrester, Mexico .....	23 93
Mt. Calvary, Mite Chest No. 6,417, Foreign.....	2 50	Malden—St. Paul's, "A Friend," Foreign.....	4 00
St. Bartholomew's, Domestic and Foreign.....	54 41	New Bedford—Grace, Sp. for rebuilding St. Paul's College, \$25; Sp. for school of Rev. P. P. Alston, Charlotte, North Carolina, \$35.....	60 00
Baltimore Co.—Sherwood Parish, General.....	12 42	Newburyport—St. Paul's, Wo. Aux., for "Bishop Bass" scholarship, St. Elizabeth's School, South Dakota.....	60 00
(Govanstown)—Church of the Redeemer, Foreign.....	10 32	Newton—Grace, Wo. Aux., for "Newton Wentworth" scholarship, Eliza F. Drury Station, Africa .....	25 00
District of Columbia (Washington)—Ascension, "Two Members," \$11, "A Friend," through Wo. Aux., \$25, General.....	36 00	Salem—Grace, General .....	25 00
(Washington)—Epiphany, Domestic, \$334.95; Sp. for Bishop Talbot, Wyoming and Idaho, \$25; Sp. for Rev. Mr. Prevost, Alaska, for hospital, \$47.75; Sp. for steam launch, Alaska, \$57.75; Foreign, \$122.43; Mrs. Coyle, \$10, S. S., \$3.52, Sp. for Rev. Y. K. Yan, China.....	601 45	Stockbridge—St. Paul's, Sp. for "Stock-bridge" scholarship, St. Paul's School, Plain City, Utah, \$40; Domestic, \$46; General, \$37.95 .....	122 95
(Washington)—Epiphany Chapel, Domestic.....	7 02	Waltham—Christ Church, Foreign .....	5 00
(Washington)—St. John's, Domestic, \$152; Sp. for Bishop Wells, Spokane, \$160; Sp. for Bishop Morris, Oregon, \$50; Domestic and Foreign, \$730.99 .....	1,092 99	Watertown—Church of the Good Shepherd, Domestic and Foreign .....	1 15
(Georgetown)—St. John's, Foreign.....	50 00	Worcester—All Saints', Wo. Aux., Sp. for Bishop Graves, The Platte, for scholarship.....	40 00
(Washington)—Rock Creek Parish, St. Paul's, Domestic, \$14.34; Foreign, \$17.06 .....	31 40	St. John's, Foreign.....	7 00
Howard Co. (Alberton)—St. Alban's Mission, Domestic and Foreign.....	2 30	Miscellaneous—"A Friend," Wo. Aux., Sp. for Rev. Pierre Jones, Haiti.....	3 00
Prince George's Co. (Bladensburg)—Mr. B. O. Lowndes, General .....	1 00	"Two Sisters," Wo. Aux., for "Caroline Prentice Sanger" scholarship, Eliza F. Drury Station, Africa.....	25 00
MASSACHUSETTS—\$6,038.38		Branch Wo. Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China.....	20 00
Ashfield—St. John's, Wo. Aux., for Miss Mailles' salary, Japan .....	1 00	MICHIGAN—\$287.75	
Ayer—St. Andrew's, Foreign .....	1 64	Adrian—Christ Church, Domestic.....	6 35
Boston (West Roxbury)—Emmanuel Church, Wo. Aux., Sp. for Miss Suthon, Japan.....	5 00	Clinton—St. John's, Foreign .....	7 00
St. Stephen's, Wo. Aux., Sp. for "Elizabeth" crib, St. Mary's Orphanage, Shanghai, China.....	10 03	Detroit—Ephphatha, Deaf Mute Mission, General.....	1 90
Trinity Church, Domestic, \$531.96; Foreign, \$1,268.35; Sp. for Rev. T. S. Tyng, Japan, \$250; Sp. for Rev. Curtis Grubb, Pittman, Florida, \$200; Sp. for Rev. C. Graham Adams, Jeffersonville, Indiana, \$100; Sp. for Bishop Thomas, Kansas, \$300; Sp. for Bishop Brewer, Montana, \$500; Sp. for Bishop Wells, Spokane, \$650; Sp. for Rev. Irving E. Baxter, Falls City, Nebraska, \$100; Sp. for Rev. D. Griffin Gunn, Oklahoma \$150; Sp. for Rev. J. Wesley Johnson, Richmond, Virginia, \$25; Sp. for J. P. M. Richards, Spokane, Washington, \$100; Sp. for Rev. Francis M. Banfill, Brodhead, Wisconsin, \$100; Sp. for Rev. Henry P. Nichols, Minneapolis, Minnesota, \$250;		St. John's, Wo. Aux., Sp. for Domestic Contingent Fund.....	9 00
		St. Paul's, Foreign, \$150; Wo. Aux., Sp. for St. Mary's Hall, Spokane, \$20.....	170 00
		"A Communicant," General.....	25 00
		Fort Gratiot—St. Paul's, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	2 50
		Henrietta—Christ Church, Domestic, 50 cts.; Foreign, 50 cts.....	1 00
		Jackson—St. Paul's, Domestic, \$33.50; Foreign, \$30 .....	63 50
		Stockbridge—Christ Church, Domestic, \$1; Foreign, 50 cts.....	1 50
		MILWAUKEE—\$21.44	
		Delavan—Christ Church S. S., Colored.....	11 76
		Sussex—St. Alban's, Domestic, \$6.07; Foreign, \$3.61.....	9 68



## MINNESOTA—\$29.11

<i>Belle Creek</i> —St. Paul's, Children, General..	1 80
<i>Detroit</i> —St. Luke's, General.....	1 08
<i>Eden Prairie</i> —Union Christian Endeavor Society, Episcopal members, Foreign..	2 50
<i>Lake City</i> —St. Mark's, Domestic and Foreign.....	10 00
<i>Leech Lake</i> —Church of the Good Shepherd, General.....	7 28
<i>Richwood</i> —Holy Apostles', for Japan.....	2 40
<i>Wells</i> —Nativity, Colored.....	4 10

## MISSISSIPPI—\$16.10

<i>Aberdeen</i> —St. John's, General.....	1 15
<i>Pass Christian</i> —Trinity Church, Colored, \$4; Foreign, \$10.95.....	14 95

## MISSOURI—\$19.78

<i>Louisiana</i> —Calvary, Foreign.....	1 65
<i>Rolla</i> —Christ Church, Foreign.....	2 55
<i>St. James</i> —Trinity Church, General.....	1 05
<i>St. Louis</i> —Holy Communion, Foreign.....	13 58
Mount Calvary, "A Friend," for Jane Bohlen School, Wuchang, China.....	1 00

## NEBRASKA—\$57.76

<i>Omaha</i> —All Saints', Wo. Aux., Domestic..	25 00
Trinity Cathedral, Domestic.....	27 38
<i>Wymore</i> —Christ Church, Wo. Aux., Foreign.....	1 65
St. Luke's, Junior Aux., Sp. for crib in St. Mary's Orphanage, Shanghai, China.....	3 75

## NEWARK—\$724.73

<i>Belleville</i> —Christ Church, Domestic, \$4.01; Foreign, \$3.10.....	7 11
<i>Bloomfield</i> —Christ Church, Domestic.....	14 50
<i>Jersey City Heights</i> —St. John's, St. Mary's Guild, for "Maria C. Stoddard" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
<i>Montclair (Upper)</i> —St. James', Domestic and Foreign.....	31 00
St. Luke's, Foreign, \$145.41; "Mary Lawrence Carter" scholarship, Female orphan, Asylum, Cape Palmas, Africa, \$50.....	195 41
<i>Newark</i> —Trinity Church, Foreign.....	100 54
<i>Norwood</i> —Holy Communion, Domestic, \$11.62; Foreign, \$11.61.....	28 23
<i>Orange</i> —St. Andrew's, General.....	75 20
St. Mark's, Sp. for Bishop Barker, Olympia, \$73.95; Sp. for Bishop Graves, China, \$58.95.....	132 91
<i>Nutley</i> —Grace, Domestic, \$5; Foreign, \$5.....	10 00
<i>Paterson</i> —St. Paul's, Foreign (of which S. S., \$3.79).....	43 88
<i>Summit</i> —Calvary, Domestic, \$1; Wo. Aux., Sp. for Miss Carter, Minnesota, \$25; Junior Aux., Sp. for Deaconess Home, China, \$25.....	51 00

## NEW HAMPSHIRE—\$125.00

<i>Hanover</i> —St. Thomas', Foreign.....	10 00
<i>Keene</i> —Rev. Edward A. Renouf, Domestic, \$15; Indian, \$15; Foreign, \$15; Alaska, \$15; Sp. for personal expenses of missionaries in Alaska, \$10; Mrs. Edward A. Renouf, Domestic, \$10; Indian, \$10; Foreign, \$10; Alaska, \$10; Sp. for personal expenses of missionaries in Alaska, \$5.....	115 00

## NEW JERSEY—\$284.67

<i>Bound Brook</i> —St. Paul's, Foreign.....	18 66
<i>Burlington</i> —St. Mary's, Domestic, \$35; Alaska, \$15; "Two Members," thro' Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska, for hospital, \$7.....	47 00
<i>Cheves Landing</i> —St. John's, Miss Montgomery, through Wo. Aux., Sp. for salary of Miss Carter's lace-teacher, Minnesota.....	5 00
<i>Dunellen</i> —Holy Innocents', Foreign.....	1 66
<i>Elizabeth</i> —Olga Randolph White, through Wo. Aux., for "Olga Randolph White"	

scholarship, St. Mary's Hall, Shanghai, China.....	25 00
<i>Fairview</i> —Trinity Church, Foreign.....	8 50
<i>Lakewood</i> —Mrs. E. C. Larned, Foreign.....	50 00
<i>Lambertville</i> —St. Andrew's, St. Agnes' Band, for "Olga Randolph White" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
<i>Middletown</i> —Christ Church, through Wo. Aux., Sp. for salary of Miss Carter's Indian lace-teacher, Minnesota.....	2 00
<i>Moorestown</i> —Trinity Church, Domestic.....	5 00
<i>Rahway</i> —St. Paul's, Foreign.....	10 00
<i>Rancocas</i> —St. Peter's, Foreign.....	1 15
<i>Riverside</i> —Memorial Chapel, Foreign.....	1 70
<i>Riverton</i> —Christ Church, through Wo. Aux., for Bible woman, China, \$2; "Bishop Odenheimer" (In Memoriam) scholarship Trinity Divinity and Catechetical School, Tokyo, Japan, \$23.....	25 00
<i>Salem</i> —St. John's, Wo. Aux., Sp. for Bishop Payne Divinity School, Petersburg, Virginia.....	3 00
<i>Shedakers</i> —Redeemer Chapel, Foreign.....	1 00
<i>Trenton</i> —Mrs. J. Moses, Sp. for Rev. J. L. Prevost, Alaska, for hospital.....	5 00
<i>Vineland</i> —Trinity Church, Mrs. C. H. Graff, through Wo. Aux., General, for the deficiency.....	25 00
<i>Woodbury</i> —Christ Church, through Wo. Aux., Sp. for salary of Miss Carter's lace-teacher, Minnesota.....	10 00
<i>Miscellaneous</i> —Rev. J. L. Lancaster, Sp. for Rev. J. L. Prevost, Alaska, for hospital.....	10 00
"Anonymous," Domestic.....	5 00

## NEW YORK—\$11 259.71

<i>Clifton</i> —St. John's, "A Member," through Wo. Aux., Sp. for Miss Mailes' Bible-reader, Japan.....	10 00
<i>Cold Spring</i> —St. Mary's-in-the-Highlands, Foreign.....	8 95
<i>Irvington</i> —St. Barnabas', through Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00
<i>Matteawan</i> —St. Luke's, Foreign, \$31.53; through Wo. Aux., Sp. for The Platte, \$5; Sp. for Bishop Wells' Girls' School, Spokane, \$15.....	51 53
<i>New Brighton</i> —Christ Church, Foreign.....	60 00
<i>Newburgh</i> —St. George's, Colored.....	15 25
<i>New Rochelle</i> —Trinity Church, Wo. Aux., for "Helen Albro" scholarship, St. Augustine's School, near Monrovia, Africa, \$25; Sp. for Bishop Holly, Haiti, \$10.....	35 00
<i>New York</i> —Annunciation, through Wo. Aux., Domestic.....	5 00
Ascension, Domestic, \$100; Foreign, \$100.....	200 00
Calvary, Foreign Missionary Committee, Sp. for life insurance of Bishop Scherschewsky.....	79 16
Calvary Chapel, Domestic, \$19.51; Foreign, \$18.....	32 51
Christ Church, through Niobrara League, Sp. for Miss Carter, Minnesota.....	5 00
<i>(Riverdale)</i> —Christ Church, Wo. Aux., Sp. for Miss Suthon's house in Japan.....	22 00
Grace, Domestic, \$150; Sp. for hospice, Fort Adams, Alaska, \$25; through Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska, for hospital, \$130; Sp. for Domestic Contingent Fund, \$10; "Grace Church" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Catherine L. Wolfe Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	365 00
Heavenly Rest, Wo. Aux., Sp. for St. Paul's College Building Fund, Japan, \$5; Sp. for Miss Suthon's house in Japan, \$5.....	10 00
Holy Apostles', "A Member," through Niobrara League, for "R. C. Rogers" scholarship, \$60, "J. P. Iundy" scholarship, \$60, St. Mary's School, South Dakota.....	120 00
Holy Communion, Domestic and Foreign, \$90.20; Sp. for Rev. Y. K. Yen, China.....	

\$25; "A Member," General, \$1; "A Member," through Wo. Aux., Sp. for Miss Carter, Minnesota, \$5.....	121 20	Aux., through Niobrara League, Sp. to assist in sustaining missionary for the Navajo Indians.....	10 00
Holy Trinity Church, Missionary Society, for "Dudley Tyng" scholarship, St. John's College, Shanghai, China, \$40; Sp. for "Esther Halsted Watkins Memorial" bed, Osaka, Japan, \$60; Japanese Circle Church Workers' Guild, for "Warren" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$70 (Haylem)—Holy Trinity Church, Young Ladies' Foreign Mission Band, Sp. for Bishop Holly's Church Building, Haiti..	170 00	Wappinger's Falls—Zion, Foreign.....	76 83
Incarnation, Foreign.....	786 30	Westchester—St. Peter's, Wo. Aux., Sp. for "Wyatt" scholarship, St. John's School, Logan, Utah.....	40 00
St. Ann's, Japan, \$2; Foreign, \$2; Domestic and Foreign, \$61.04.....	61 04	Miscellaneous—Staten Island Branch Wo. Aux., for "Staten Island No. 1 and No. 2" scholarships, St. John's Mission, Cape Mount, Africa, \$50; Sp. for Bishop Holly, for Holy Trinity Church, Haiti, \$13.25.....	63 25
(Morrisania)—St. Ann's, Lend-a-Hand Circle, through Wo. Aux., Sp. for Deaconess Home, China.....	2 00	NORTH CAROLINA—\$59.65	
St. Augustine's, Domestic.....	4 50	Charlotte—St. Peter's, Domestic.....	22 54
St. Bartholomew's, Ladies' Missionary Society, for Miss Verbeck's salary, Japan, \$675; "Maria Banyer" scholarship, St. John's Mission, Cape Mount, Africa, \$25; St. Margaret's Society, for "Emma W. Cook" scholarship, St. Mary's Hall, Shanghai, China, \$40; through Niobrara League, Miss E. A. Prall, for "Bishop Hare" scholarship, St. John's School, South Dakota, \$60; Mrs. J. H. H. Ten Broeck, for "Ten Broeck" (In Memoriam) scholarship, St. John's School, South Dakota, \$60.....	860 00	Lenoir—St. James', Foreign.....	5 00
St. George's, through Wo. Aux., Sp. for Bishop Talbot, for "St. Bridget's" scholarship, St. Margaret's School, Boise City, Idaho, \$40; Woman's Missionary Society, through Niobrara League, for "St. George's" scholarship, St. Mary's School, South Dakota, \$60.....	100 00	Pittsboro—St. Bartholomew's, Colored.....	3 29
St. James', Foreign.....	371 27	Raleigh—St. Augustine's, Foreign.....	28 82
St. John Evangelist's, through Wo. Aux., for "Walter Jordan" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	OHIO—\$402.21	
St. John's Chapel, Domestic.....	127 27	Akron—St. Paul's, Foreign, \$20.10; Sp. for Wuhu Church and Clergy House Fund, China, \$5 65.....	25 75
(Manhattanville)—St. Mary's, through Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska, for hospital.....	10 00	Cleveland—Grace, Domestic, \$9.10; Foreign, \$9.10.....	18 20
St. Michael's, Foreign.....	5 60	St. John's, General.....	6 54
St. Thomas', Indian, \$317; through Wo. Aux., Sp. for scholarship, St. Mary's School, Dallas, Northern Texas, \$100; Young Woman's Missionary Society, Foreign Branch, for "St. Thomas" scholarship, St. John's College, Shanghai, China, \$70.....	487 00	St. Paul's, Miss Mittleberger, Sp. for Wuhu Church and Clergy House Fund, China.....	10 00
Transfiguration, Mrs. Lawrence Williams, through Niobrara League, for "George L. Williams" scholarship, St. Elizabeth's School, South Dakota.....	60 00	Trinity Cathedral, Domestic, \$50; Foreign, \$166.34; Sp. for Rev. Y. K. Yen, China, \$50.....	256 34
Trinity Chapel, Domestic, \$846.65; through Niobrara League, for Miss Francis' salary, South Dakota, \$55; Mrs. W. Lewis, for "Rev. C. T. Olmsted" (Divinity) scholarship, St. John's College, Shanghai, China, \$5.....	906 05	Gambier—Harcourt Parish, Foreign, \$11.49; Sp. for Rev. Y. K. Yen's work, China, \$38.93.....	50 42
"H., Domestic.....	2,500 00	Mt. Vernon—St. Paul's, Sp. for the distress of The Platte.....	21 20
"H., Foreign.....	2,500 00	Painesville—St. James', Foreign.....	13 76
Mrs. Julia Bedell, toward deficiency on January 1st, General, \$500; Sp. for St. John's College Building Fund, China, \$250.....	750 00	OREGON—\$71.65	
Mrs. John B. Morris and Mrs. William R. McCready, through Niobrara League, for "Compo" scholarship, St. Mary's School, South Dakota.....	60 00	Marshfield—Emmanuel Mission, Domestic and Foreign.....	2 35
"X," Domestic.....	50 00	Newport—St. Stephen's, Domestic.....	1 65
"Cash," Domestic, \$10; Foreign, \$10.....	20 00	Pendleton—Church of the Redeemer, Wo. Aux., Sp. for Deaconess Home, China.....	2 00
"A Clergyman," Domestic, \$10; Foreign, \$10.....	20 00	Portland—St. Stephen's, Foreign.....	2 05
Mite Chest No. 20, 184, Domestic.....	15 00	Trinity Church, Domestic, \$34.90; S. S., for "Bishop Scott" scholarship, St. Augustine's School, near Monrovia, Africa, \$25.....	59 90
The Misses White, General.....	10 00	Toledo—St. John's, Domestic.....	1 35
Society of Busy Workers, Sp. for Bishop Walker's Turtle Mountain Indians.....	6 00	Yaquina City—Mission, Domestic.....	2 35
"X," General.....	5 00	PENNSYLVANIA—\$17,723.18	
"A Friend," for Bishop Ferguson's work, Africa.....	1 00	Andalusia—Chapel of the Redeemer S. S., Advent Offering.....	10 00
Rhinebeck—Church of the Messiah, Wo.		Ardmore—St. Mary's S. S., Advent Offering.....	11 26



Oregon, \$70	140 00	for hospital, \$25; S. S., Advent Offering,* \$8.54	39 54
Media—Christ Church S. S., Advent Offering*	8 95	(Haddington)—St. Barnabas' S. S., Advent Offering*	3 90
Morton—Atonement S. S., Advent Offering*	16 28	(Manayunk)—St. David's S. S., Advent Offering*	42 82
Newportville—Ascension S. S., Advent Offering*	60	(West)—St. George's S. S., Advent Offering*	7 50
Newtown—St. Luke's S. S., Advent Offering*	5 00	St. James' S. S., Advent Offering,* \$62.25; Wo. Aux., Sp. for Dr. Walrath, Africa, \$1; Sp. for Miss Woodruff, Africa, 50 cts.; for salary of Miss Mailes, Japan, \$20....	83 75
Norristown—All Saints' S. S., Advent Offering,* \$2.10; \$16.50†	18 60	(Kingsessing)—St. James' S. S., Advent Offering†	17 96
Paoli—Good Samaritan S. S., Advent Offering*	2 90	(N. Liberties)—St. John's S. S., Advent Offering,* \$5; Wo. Aux., for salary of Miss Mailes, Japan, \$2	7 00
Philadelphia (Lower Dublin)—All Saints', Wo. Aux.,† \$5; S. S., Advent Offering,* \$3.	8 00	St. Jude's S. S., Advent Offering*.....	14 79
Ascension, Wo. Aux., Sp. for Miss Woodruff, Africa, \$1; S. S., Advent Offering,† \$7.67; \$6.43†	15 10	St. Luke's, "A Member," Foreign.....	4 00
Atonement S. S., Advent Offering,† \$6.92; \$6.52†	13 44	St. Luke's the Beloved Physician S. S., Advent Offering*	8 00
Atonement Mission Chapel, for Bible woman in China.....	25 00	(Germantown)—St. Luke's, Foreign, \$168.90; Wo. Aux., Sp. for Miss Woodruff, Africa, \$5.....	173 90
Calvary Monumental, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..	1 00	St. Mark's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
(Germantown)—Calvary, Wo. Aux., Sp. for Miss Woodruff, Africa, \$7; S. S., Advent Offering,* \$16.04	23 04	(Frankford)—St. Mark's, Wo. Aux., Sp. for Miss Woodruff, Africa, \$1.50; S. S., Advent Offering,* \$38.88.....	40 38
Christ Church, Wo. Aux., Sp. for Miss Woodruff, Africa,.....	1 00	St. Martin's-in-the-Field, Wo. Aux., Sp. for Miss Woodruff, Africa,.....	1 00
Christ Chapel, Wo. Aux., for "Francesca" scholarship, High School, Cuttington, Africa,.....	2 00	(West)—St. Mary's S. S., Advent Offering,* \$30.02; "Thank Offering," "A Member," Wo. Aux., Sp. for chain of mission stations, China, \$50.....	80 02
Covenant S. S., Advent Offering†.....	50 00	St. Matthias', Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; Sp. for Miss Woodruff, Africa, \$1; Miss Burnell's Bible class, Advent Offering,† \$20	23 00
Crucifixion S. S., Advent Offering*	6 00	(Chestnut Hill)—St. Paul's,† \$277.56; Wo. Aux., for "Francesca" scholarship, High School, Cuttington, Africa, \$25.....	302 56
(Holmesburg)—Emmanuel Church, Sp. for Indian hospice, Alaska, \$30; \$62; S. S.,† \$9.40; S. S., Advent Offering,* \$16.04.....	117 44	St. Peter's, Sp. for Bishop Garrett, Northern Texas, \$15; Sp. for Bishop Brewer, Montana, \$65; S. S., Advent Offering,* \$20.68	100 68
Epiphany S. S., Advent Offering†.....	24 75	(Germantown)—St. Peter's, Wo. Aux., Sp. for Miss Woodruff, Africa.....	1 00
Episcopal Hospital Mission, Miss Crawford's S. S. Class†.....	5 00	(Arcimingo)—St. Paul's S. S., Advent Offering*.....	10 00
Grace S. S., Advent Offering*	20 00	St. Philip's, Domestic, \$9.65; Foreign, \$18.54	28 19
(Mt. Airy)—Grace S. S., General, \$7.01; S. S., Advent Offering,† \$31.36; Gleaners Guild, Indian, \$2.25.....	40 62	St. Simeon's S. S., Advent Offering*.....	39 54
Holy Apostles', Wo. Aux., for Miss Woodruff, Africa, \$2; S. S., Advent Offering,* \$148.79.....	150 79	St. Stephen's, Wo. Aux., for salary of Miss Mailes, Japan.....	10 00
Holy Communion Memorial Chapel S. S., Advent Offering*	21 24	(Wissahickon)—St. Stephen's S. S., Advent Offering*.....	19 44
Holy Comforter Memorial S. S., Advent Offering*	38 31	St. Timothy's S. S., Advent Offering*.....	4 40
(Tacoma)—Holy Innocents' S. S., Advent Offering†.....	5 00	(West)—Church of the Saviour S. S., Advent Offering,* \$52.80; Wo. Aux., Sp. for Miss Woodruff, Africa, \$2.....	54 86
Holy Trinity Church, Domestic, \$1,249.15; Colored, \$2,000; Indian, \$1,000; Foreign, \$3,472.06; Alaska, \$500; Sp. for Bishop Brewer, Montana, \$500; Sp. for St. Paul's College Building Fund, Japan, \$1,500; Sp. for Mr. Gring, for building church and parish house, Kyoto, Japan, \$900; Japan, \$1,000; Mexico, \$250; Sp. for Brazil, \$600; S. S., Advent Offering,† \$37.95; \$58.01; Wo. Aux., Sp. for Miss Woodruff, Africa, \$5; Junior Aux., for "Alexander Brown" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	18,097 17	(Southwark)—Trinity Church S. S., Advent Offering*	20 00
Holy Trinity Church (Colored) S. S., Advent Offering†.....	35 00	(Oxford)—Trinity Church S. S., Advent Offering†.....	7 00
Holy Trinity Memorial Chapel S. S., Advent Offering*	28 28	Zion S. S., Advent Offering, Sp. for Bishop Wells, Spokane, \$33.35; Sp. for Rev. Mr. Mellen, Cuba, \$51.72; Sp. for Rev. T. S. Tyng, Tokyo, Japan, \$10.....	95 07
Incarnation S. S., Advent Offering*.....	33 59	Zion and St. Jude's S. S., Advent Offering*	15 78
L'Emmanuel, Advent Offering*	3 50	Adult Bible Class, Advent Offering†.....	3 05
Church of the Messiah S. S., Advent Offering†.....	5 00	Capt. John Van Kirk, Advent Offering†.....	1 00
Nativity S. S., Advent Offering*	39 00	Amey Lewis, Sp. for hospice, Alaska.....	20 00
St. Andrew's, King's Daughters, "In Memory of R. T." Sp. for "Sarah Neilson" scholarship, St. Mary's School, Dallas, Texas, \$10; S. S., Advent Offering,* \$16.18.....	26 18	Mrs. Markoe's S. S. class, Wo. Aux., Sp. for hospital, Alaska.....	4 00
(West)—St. Andrew's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; Sp. for Miss Woodruff, Africa, \$4; S. S., Sp. for Rev. J. L. Prevost, Alaska,		Miss M. Washington, Sp. for Wuhu Church and Clergy House Fund, China	5 00
		Church Training and Deaconess House, Sp. for Deaconess Home, China.....	25 00
		Tuesday Missionary Bible Class, for Africa, \$52; China, \$53; Japan, \$50.....	155 00
		Miss Mary Coles, Foreign.....	100 00
		"F. F. F." General.....	1,000 00
		Radnor—St. Martin's, Domestic, \$12.39; Foreign, \$3.38; S. S., Advent Offering,* \$6.26.....	27 03
		Wayne—St. Mary's S. S., Advent Offering†.....	10 00
		Weldon—St. Peter's S. S., Advent Offering†.....	2 00

<i>West Chester</i> —Holy Trinity Church, Missionary Society, for Mexico, \$30; Japan, \$30; China, \$30; Sp. for Bishop Barker, Olympia, \$30; S. S., Advent Offering, * \$19.....	139 00
Mrs. Robinson, Wo. Aux., for Mrs. Brierley's work, Africa.....	70
<i>Miscellaneous</i> —"An Old S. S. Helper," Advent Offering*.....	2 00
Miss Anne Wendell, Colored.....	5 00
"Ivy Cottage," for salary of missionary to Japan.....	350 00
Branch Wo. Aux., Sp. for Dr. Walrath, Africa, \$9; "Francesca" scholarship, High School, Cuttington, Africa, \$13....	22 00
<b>PITTSBURGH—\$1,827.43</b>	
<i>Allegheny</i> —Christ Church, Mr. F. R. Brunot, \$200; Mrs. F. R. Brunot, \$100, Colored; Mr. and Mrs. F. R. Brunot, Domestic, \$500; Foreign, \$500; Sp. for Bishop Hare, South Dakota, \$100.....	1,400 00
Emmanuel Church, through Wo. Aux., for salary of teacher in China, \$8.33; for salary of Miss Francis, South Dakota, \$8.34; Sp. for Foreign Missionaries' Insurance Fund, \$8.33.....	25 00
<i>Brownsville</i> —Christ Church S. S., Sp. for boat for Rev. J. L. Prevost, Alaska.....	2 70
<i>Meadville</i> —Christ Church, General.....	31 16
<i>Pittsburgh</i> —Ascension, Foreign.....	8 50
Calvary, Foreign, \$159.60; Benevolent Society, through Wo. Aux., for Miss Francis' salary, South Dakota, \$33.33; for salary of teacher in China, \$33.34; Sp. for Foreign Missionaries' Insurance Fund, \$33.33.....	259 60
St. Peter's, through Wo. Aux., for salary of teacher in China, \$16.67; for salary of Miss Francis, South Dakota, \$17.13; Sp. for Foreign Missionaries' Insurance Fund, \$16.67.....	57 47
Trinity Church, through Wo. Aux., for salary of Miss Francis, South Dakota, \$16.67; for salary of teacher in China, \$16.67; Sp. for Foreign Missionaries' Insurance Fund, \$16.66.....	50 00
<b>QUINCY—\$12.00</b>	
<i>Knoxville</i> —St. Mary's School, Colored.....	10 00
<i>Peoria</i> —J. A. and Nettie Dickinson, General.....	2 00
<b>RHODE ISLAND—\$1,795.89</b>	
<i>Lonsdale</i> —Christ Church, Domestic \$20; Foreign, \$32.22.....	52 22
<i>Middletown</i> —Holy Cross Chapel, Foreign..	2 72
<i>Providence</i> —Church of the Messiah, Wo. Aux., for "Arthur Amory Gammell" scholarship, High School, Cuttington, Africa.....	40 00
St. John's School, Domestic, \$508.80; Sp. for Bishop Wells, Spokane, \$10; Colored, \$251; Indian, \$97.60; Foreign, \$653.60; Mexico, \$11.....	1,532 00
St. James', Foreign.....	42 00
Mrs. A. E. Gammell, Wo. Aux., for "Harriet Ives" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; "Harriet Ives" scholarship, High School, Cuttington, Africa, \$40.....	80 00
<i>Portsmouth</i> —St. Mary's, Foreign.....	1 95
<i>Westerly</i> —Christ Church, Wo. Aux., Sp. for support of two children in orphanage, Osaka, Japan.....	45 00
<b>SOUTH CAROLINA—\$37.94</b>	
<i>Aiken</i> —A. E. Quinby, for Japan.....	2 00
<i>Charleston</i> —Holy Communion, Wo. Aux.,	
Sp. for scholarship, Utah.....	20 00
<i>Richland</i> —St. John's, Domestic, \$2.34; Foreign, \$5.60.....	7 94
<i>Kingstree</i> —St. Alban's Chapel, Domestic, \$2; Indian, \$2; Colored, \$2; Foreign, \$2	8 00
<b>SOUTHERN OHIO—\$149.12</b>	
<i>Cincinnati</i> —Christ Church, Foreign.....	42 52
Emmanuel Church, Sp. for Bishop Kendrick, New Mexico and Arizona, \$1.50; Foreign, \$2.....	3 50
St. Paul's, Foreign.....	23 76
<i>Glendale</i> —Christ Church, Foreign.....	58 29
<i>Marietta</i> —St. Luke's, Foreign.....	13 00
<i>Springfield</i> —Christ Church, Domestic.....	9 00
Heavenly Rest, Sp. for The Platte.....	4 05
<b>SOUTHERN VIRGINIA—\$104.01</b>	
<i>Augusta Co. (Staunton)</i> —Virginia Female Institute, Missionary Society, for Rev. Mr. Ambler's work, Japan.....	27 79
<i>Botetourt Co. (Fincastle)</i> —St. Mark's, Foreign.....	1 70
<i>Charlotte Co. (Aspinwall)</i> —S. S., General, \$3; Miss M. C. Burgwin, Domestic, \$4; Foreign, \$4.....	11 00
<i>Pittsylvania Co. (Danville)</i> —Epiphany, Foreign.....	10 03
<i>Norfolk Co. (Norfolk)</i> —Christ Church, Wo. Aux., "A Member," for the deficiency, General.....	25 00
St. Luke's, Sp. for Wuhu Church and Clergy House Fund, China.....	18 49
<i>Miscellaneous</i> —"A Friend," Colored, \$2; Foreign, \$5; Sp. for Mr. Osuga's orphanage, Japan, \$3.....	10 00
<b>TENNESSEE—\$2.00</b>	
<i>Nashville</i> —F. W. Lee, Domestic, \$1; Foreign, \$1.....	2 00
<b>TEXAS—\$4.00</b>	
<i>Columbia</i> —Mrs. C. Adriance, Domestic ..	4 00
<b>VERMONT—\$153.82</b>	
<i>Barre</i> —Church of the Good Shepherd, General.....	6 86
<i>Bellows Falls</i> —Immanuel Church, Foreign	6 70
<i>Bennington</i> —St. Peter's, St. Agnes' Guild, Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China	30 00
<i>Burlington</i> —St. Paul's, General.....	31 25
<i>Cambridge Centre</i> —Holy Apostles', General.....	75
<i>Chester</i> —St. Luke's, Domestic and Foreign	1 88
<i>Fairfax</i> —Christ Church, General.....	3 30
<i>Georgia</i> —Emmanuel Church, General.....	1 64
<i>Manchester Centre</i> —Zion, General.....	4 70
<i>Milton</i> —Trinity Church, General.....	1 74
<i>Royalton</i> —St. Paul's, Foreign.....	5 00
<i>Rutland</i> —Trinity Church, "E. L. T." Sp. for Bishop Graves, The Platte.....	25 00
Miss Emily Seaver, Foreign.....	1 00
Trinity Church, District Meeting, Wo. Aux., General.....	24 00
<i>Vergennes</i> —St. Paul's, General.....	10 00
<b>VIRGINIA—\$416.72</b>	
<i>Albemarle Co. (Buck Mountain)</i> —Mission, General.....	1 02
<i>(Charlottesville)</i> —Christ Church, General.....	20 55
<i>(Charlottesville)</i> —Christ Church Mission, General.....	1 76
<i>(Bowlesville)</i> —Walker's Parish, Grace, Wo. Aux., Sp. for "Helen Dickinson" scholarship, Osuga Orphanage, Tokyo, Japan.....	25 00
<i>Alexandria Co. (Alexandria)</i> —"A Friend," through Rev. H. Suter, D.D., Domestic, \$7.50; Foreign, \$7.50.....	15 00

\* One-half Sp. for a boat for Rev. J. L. Prevost, Alaska, and one-half Sp. for St. Paul's College Building Fund, Japan.

† Sp. for St. Paul's College Building Fund, Japan.

‡ Sp. for boat for Rev. J. L. Prevost, Alaska.



<i>Fairfax Co. (Fairfax)</i> —Theological Seminary Chapel, Sp. for Wuhu Church and Clergy House Fund, China.....	5 80	Sp. for Deaconess Home, China, \$20; Junior Aux., Sp. for "Susan P. Mather" scholarship, St. Margaret's School, Boise City, Idaho, \$40.....	60 00
<i>Frederick Co. (Winchester)</i> —Miss Virginia Fuller, Sp. for Wuhu Church and Clergy House Fund, China.....	50	<i>Miscellaneous</i> —Branch Wo. Aux., for travelling expenses of Rev. Y. K. Yen, China.....	11 27
<i>Henrico Co. (Brook Hill)</i> —Emmanuel Church, Domestic, \$66.09; Japan, \$100; Sp. for Rev. F. Stringfellow's rectory, Arrington, Virginia, \$100.....	266 09	Branch Junior Aux., for "Sybil Carter" scholarship, Jane Bohlen Memorial School, Wuchang, China.....	8 25
( <i>Richmond</i> )—St. Philip's S. S., Lenten Offering, General.....	7 00	"X., General.....	18 00
Mrs. D. F. Sprigg, Foreign, \$45; St. John's College, Shanghai, China, \$5.....	50 00	<b>WEST VIRGINIA—\$25.69</b>	
Mrs. Benjamin B. Valentine, Sp. for Brazil.....	10 00	<i>Parkersburg</i> —Memorial Chapel S. S., for "West Virginia" scholarship, St. John's Mission, Cape Mount, Africa.....	5 00
<i>Prince William Co.</i> —Grace Chapel S. S., through Piedmont Convocation, Sp. for Brazil.....	5 00	Trinity Church S. S., for "West Virginia" scholarship, St. John's Mission, Cape Mount, Africa.....	1 65
( <i>Haymarket</i> )—St. Paul's (of which Wo. Aux., \$5), through Piedmont Convocation, Sp. for Brazil.....	7 00	<i>Shepherdstown</i> —Trinity Church, Foreign.....	5 76
<i>Rockingham Co. (Lynnwood)</i> —Mrs. John F. Lewis, General.....	2 00	<i>Wheeling</i> —St. Luke's, Foreign.....	13 28
<b>WESTERN MICHIGAN—\$73.91</b>		<b>NORTHERN MICHIGAN—\$2.05</b>	
<i>Albion</i> —St. James', Foreign.....	1 27	<i>Ironwood</i> —St. Paul's, Foreign.....	2 05
<i>Benton Harbor</i> —Holy Trinity Church, Foreign.....	3 81	<b>NORTHERN TEXAS—\$5.75</b>	
<i>Grand Rapids</i> —St. Mark's, Wo. Aux., for "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota.....	17 00	<i>Comanche</i> —St. Matthew's, Foreign.....	5 75
<i>Hastings</i> —Emmanuel Church, Domestic, \$10.58; Foreign, \$10; Wo. Aux., for "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$6.25	26 83	<b>SOUTH DAKOTA—\$30.14</b>	
<i>Kalamazoo</i> —St. Luke's, Wo. Aux., for "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$10; "Dr. Cuming" scholarship, St. Paul's School, South Dakota, \$5; Somerville" scholarship, Thurston Station, Cape Palmas, Africa, \$10.....	25 00	<i>Hot Springs</i> —St. Luke's, Domestic, \$1.41; Foreign, \$1.42.....	2 83
<b>WEST MISSOURI—\$16.25</b>		<i>Vermillion</i> —St. Paul's, General.....	1 45
<i>Kansas City</i> —St. George's, Domestic and Foreign.....	13 75	<i>Standing Rock Agency</i> —St. Elizabeth's, General (of which Women's Mite Boxes, \$1.20; \$2.77; Women's Mite Boxes, Sp. for Deaconess Home, China, 25 cts., St. Thomas' (of which Women's Mite Boxes, \$1.36), General.....	3 02
<i>St. Joseph</i> —Holy Trinity Church, Foreign..	2 50	St. John Baptist, General, 16 cts.; Woman's Mite Boxes, Sp. for Deaconess Home, China, 40 cts.....	1 61
<b>WESTERN NEW YORK—\$912.76</b>		Church of the Good Shepherd (of which Women's Mite Boxes, \$2.01), General.....	58
<i>Addison</i> —Church of the Redeemer, Foreign.....	2 53	St. Luke's, General.....	2 56
<i>Buffalo</i> —All Saints', Foreign.....	6 55	St. Elizabeth's School, Junior Aux., for Alaska, \$1.50; China, \$1.50; General, \$5	10
St. Paul's, four Mite Chests, Domestic.....	20 00	<i>Crow Creek Agency</i> —Christ Church, Domestic, \$1.63; Foreign, \$2.62.....	8 00
Trinity Church, Foreign, \$119.10; Mrs. James Ganson, Wo. Aux., Sp. for Deaconess Home, China, \$20.....	139 10	St. John Baptist, Domestic, \$1.22; Foreign, \$3.54.....	4 24
Rev. J. M. Rich, Sp. for Wuhu Church and Clergy House Fund, China.....	5 00	All Saints', Domestic.....	4 76
Mrs. C. H. Smith, \$10; Mrs. McAllister, \$5, Sp. for Wuhu Church and Clergy House Fund, China.....	15 00		1 01
<i>Canandaigua</i> —St. John's, Foreign.....	7 19	<b>SOUTHERN FLORIDA—\$28.07</b>	
<i>Catharine</i> —St. John's, Foreign.....	1 80	<i>Glen Ethel</i> —Mission, Foreign.....	80
<i>Corning</i> —Christ Church, Foreign.....	13 50	<i>Longwood</i> —Christ Church, Domestic, \$1.14; Foreign, \$1.13.....	2 27
<i>Cuba</i> —Christ Church, Foreign.....	3 54	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Miss MacRae, for hospital work in Hankow, China.....	25 00
<i>Dunkirk</i> —St. John's, Domestic.....	4 35	<b>THE PLATTE—\$8.33</b>	
<i>Geneva</i> —St. Peter's, for China.....	27 00	<i>Gothenburg</i> —Grace Memorial, Foreign.....	71
Trinity Church, Domestic, \$361.14; Sp. for scholarship, Logan, Utah, \$40.....	401 14	<i>Lexington</i> —St. Peter's, Foreign.....	50
<i>Lockport</i> —Grace Church, Foreign.....	21 39	<i>North Platte</i> —Wo. Aux., Sp. for Deaconess Home, China.....	4 50
<i>Lions</i> —Grace, Mrs. D. S. Chamberlain, Wo. Aux., Sp. for Deaconess Home, China.....	20 00	<i>Ord</i> —Mission, Foreign.....	1 51
<i>Medina</i> —St. John's (of which Miss Alethe Chapman and Miss Skinner, \$2), Sp. for Wuhu Church and Clergy House Fund, China.....	7 50	<i>St. Paul</i> —Mission, Foreign.....	1 11
<i>Penn Yan</i> —St. Mark's, Foreign.....	5 15	<b>WESTERN TEXAS—\$12.00</b>	
<i>Rochester</i> —Christ Church, Sp. for Wuhu Church and Clergy House Fund, China.....	25 00	<i>Pearsall</i> —Trinity Church, General.....	4 80
St. James', Foreign.....	50 00	<i>Rossville</i> —All Saints', General.....	3 00
St. Luke's, Wo. Aux., Mrs. Alfred Ely, \$20; Mrs. D. A. Watson, \$20, Sp. for Deaconess Home, China.....	40 00	<i>Runge</i> —St. John's, General.....	4 20
St. Paul's, Mrs. W. L. Halsey, Wo. Aux.,		<b>MISCELLANEOUS—\$5 477.41</b>	
		Interest, Domestic, \$2,820.46; Indian, \$786.39; Africa, \$668.76; China, \$155.69; Japan, \$7.59; Foreign, \$502.35; General, \$44.66; Sp. \$105.80.....	5,091 70

## ACKNOWLEDGMENTS.

Clergymen's Mutual Insurance League, Sp. for Mrs. J. W. Blackledge, Africa.....	360 00
California Alms Box, General.....	8 71
"K. C. B.," General.....	5 00
"A Daughter of the Church," Domestic....	5 00
"X." General.....	5 00
"Anonymous," Colored.....	1 00
"A Friend," Sp. for Wuhu Church and Clergy House Fund, China.....	1 00

## FOREIGN—\$70.50

*China, Shanghai*—St. Mary's Hall, Wo.  
Aux., Sp. for St. Mary's Day-schools,

China..... 70 50

## LEGACIES—\$1,125.00

*Mich., Detroit*—Estate of John S. Minor,  
pro-rata income for year ending Jan-  
uary 31st, 1895, Domestic, \$770; Foreign,  
\$375..... 1,125 00

Receipts for the month..... \$58,663 88  
Amount previously acknowledged..... 144,859 87

Total contributions, legacies and specials  
from September 1st, 1894 ..... \$203,523 75

## APPROPRIATIONS, SEPTEMBER 1894-1895.

DOMESTIC—(Of which for Indian Missions, \$50,715.00; for Missions to Colored people, \$56,170.00) \$269,635 00  
FOREIGN—..... 205,977 00

Deficiency September 1st, 1894, Domestic..... 11,880 17  
Foreign..... 24,475 23  
35,855 39

Total ..... \$511,467 39

## CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1894.

(Excluding Legacies and Specials.)

DOMESTIC—(Of which designated for Indian Missions, \$10,173.73, Missions to Colored people,  
\$8,370.86, including one-half of general offerings, \$7,948.85)..... \$76,069 10  
FOREIGN—(Including one-half of general offerings, \$7,948.85)..... 60,801 99

Total ..... \$136,371 09

Required from Mar. 1st, 1895, to Sept. 1st, 1895, for Domestic Missions \$204,946 07  
for Foreign Missions 170,150 23

Total required to September 1st, 1895 ..... \$375,096 39



# DOMESTIC MISSIONARIES

Receiving Stipends during the Whole or Part of the Year from September 1st, 1894,  
to September 1st, 1895.

(List Corrected to March 12th.)

## MISSIONARIES TO WHITE PEOPLE.

### MISSIONARY JURISDICTIONS.

**ARIZONA.**  
Rt. Rev. J. M. KENDRICK, D.D.,  
*Phoenix, Ar.*  
Rev. E. W. Meany, ..... *Prescott*  
Rev. W. H. Fenton Smith, ..... *Phoenix*

**MONTANA.**  
Rt. Rev. L. R. BREWER, D.D., *Helena.*  
Rev. H. E. Clowes, ..... *Ft. Benton*  
Rev. R. V. K. Harris, ..... *Anaconda*  
Rev. S. D. Hooker, ..... *Dillon*  
Rev. F. B. Lewis, ..... *Bozeman*  
Rev. C. H. Linley, ..... *Missoula*  
Rev. J. F. Pritchard, ..... *Livingstone*  
Rev. E. G. Prout, ..... *Deer Lodge*  
Rev. C. H. Reinsberg, ..... *Billings*  
Rev. G. Stewart, ..... *Missoula*

**NEVADA AND UTAH.**  
Rt. Rev. A. LEONARD, D.D.,  
*Salt Lake City, U.*  
Rev. T. L. Bellam, ..... *Wadsworth, Nev.*  
Rev. J. W. Hyslop, ..... *Carson, Nev.*  
Rev. S. Unsworth, ..... *Reno, Nev.*  
Rev. F. W. Crook, Gen. Miss'y,  
*Salt Lake City, U.*

Rev. B. Foster, ..... *Park City, U.*  
Rev. L. B. Ridgely, *Salt Lake City, U.*

**NEW MEXICO.**  
Rt. Rev. J. M. KENDRICK, D.D.,  
*Phoenix, Ar.*  
Rev. F. T. Bennett, ..... *Santa Fe*  
Rev. H. Bullis, ..... *Durango, Col.*  
Rev. E. S. Cross, ..... *Silver City*  
Rev. W. L. Githens, ..... *(Retired Nov. 13)*  
Rev. A. L. H., ..... *(Retired Nov. 30)*  
Rev. W. K. Lloyd, ..... *Gallup*  
Rev. A. E. Osborn, ..... *Eddy*  
Rev. U. T. Tracy, ..... *Deming*  
Mr. E. H. J. Andrews, ..... *Deming*

**NORTHERN CALIFORNIA.**  
Rt. Rev. J. H. D. WINGFIELD, D.D.,  
*Bentola, Cal.*  
Rev. W. L. Clark, ..... *Corning, Cal.*  
Rev. J. Cope, ..... *Woodland, Cal.*  
Rev. L. DeLew, D.D., ..... *Yreka, Cal.*  
Rev. A. George, ..... *Red Bluff, Cal.*  
Rev. T. H. Gilbert, ..... *Cloverdale, Cal.*  
Rev. J. Hulme, ..... *Petaluma, Cal.*  
Rev. J. Partridge, ..... *Petaluma, Cal.*

**NORTH DAKOTA.**  
Rt. Rev. W. D. WALKER, D.D., *Fargo.*  
Rev. G. A. Chambers, ..... *Bismarck*  
Rev. C. MacLean, ..... *Ardoock*  
Rev. F. J. Tassell, ..... *Larimore*  
Rev. J. Treiman, ..... *New Buffalo*  
Rev. C. Turner, ..... *Devil's Lake*  
Rev. W. P. N. J. Wharton,  
*P. O. St. Vincent, Minn*

**ALABAMA.**  
Under Rt. Rev. R. H. WILMER, D.D.  
Rt. Rev. H. M. JACKSON, D.D., Ass't B'p.  
Rev. I. O. Adams, ..... *Eufaula*  
Rev. B. E. Brown, ..... *Marion*  
Rev. A. A. Harrison, D.D., ..... *Demopolis*  
Rev. D. F. Hoke, ..... *Carloville*  
Rev. F. B. Lee, ..... *Florence*  
Rev. N. D. Van Syckel, ..... *Sheffield*  
Rev. P. Wager, ..... *Sheffield*

**ARKANSAS.**  
Under Rt. Rev. H. N. PIERCE, D.D.  
Rev. C. A. Bruce, ..... *Helena*  
Rev. R. S. James, D.D., ..... *Eureka Springs*  
Rev. G. W. Flowers, ..... *Van Buren*  
Rev. J. W. Keeble, ..... *Newport*  
Rev. A. W. Pierce, ..... *Hope*  
Rev. D. S. C. M. Potter, D.D., ..... *Morrilton*  
Rev. D. E. Ramsey, ..... *Camden*  
Rev. J. J. Vaulx, ..... *Fayetteville*

**CALIFORNIA.**  
Under Rt. Rev. W. F. NICHOLS, D.D.  
Rev. W. B. Burrows, ..... *Santa Ana*  
Rev. W. E. Jacob, ..... *Oceanside*  
Rev. H. Lee, ..... *Contra Costa*  
Rev. J. S. McGowan, ..... *Fresno Plains*  
Rev. O. Parker, ..... *Ventura*  
Rev. L. C. Sanford, ..... *Selma*

**COLORADO.**  
Under Rt. Rev. J. F. SPALDING, D.D.  
Rev. T. Bakes, ..... *Fort Collins*  
Rev. F. Byrne, ..... *P. O. Denver*

**NORTHERN TEXAS.**  
Rt. Rev. A. C. GARRETT, D.D., *Dallas.*  
Rev. J. B. Beaubien, *Weatherford, Tex.*  
Rev. J. V. Bleker, ..... *Paris, Tex.*  
Rev. H. K. Bouse, M.D., *McKinney, Tex.*  
Rev. S. T. Brewster, ..... *Corsicana, Tex.*  
Rev. W. D. Christian, ..... *Terrell, Tex.*  
Rev. W. T. Douglass, *Wichita Falls, Tex.*  
Rev. J. U. Graf, ..... *(Retired Feb. 1)*  
Rev. J. M. Hilliar, ..... *Ennis, Tex.*  
Rev. W. W. Patrick, ..... *Cleburne, Tex.*  
Rev. E. R. Richardson, ..... *Bonham, Tex.*  
Rev. W. D. Sartwell, ..... *Dublin, Tex.*  
Rev. R. S. Stuart, ..... *(Retired Feb. 23)*  
Rev. E. Wickens, ..... *Dallas, Tex.*

**OKLAHOMA.**  
Rt. Rev. F. K. BROOKE, S.T.D., *Guthrie.*  
Rev. D. G. Gunn, ..... *Oklahoma City, Ok.*  
Rev. A. V. Francis, ..... *Oklahoma City, Ok.*  
Rev. H. Harris, ..... *Lehigh, I. T.*  
Rev. J. N. Lee, ..... *Stillwater, Ok.*  
Rev. D. A. Sanford, ..... *El Reno, Ok.*  
Rev. H. Tudor, ..... *Muskogee, I. T.*

**OLYMPIA.**  
Rt. Rev. W. M. BARKEE, D.D.,  
*Tacoma, Wash.*  
Rev. H. L. Badger, ..... *Asacortes*  
Rev. C. D. Brenton, ..... *Everett, Wash.*  
Rev. G. Buzzelle, ..... *Tacoma, Wash.*  
Rev. J. Cheal, ..... *Tacoma, Wash.*  
Rev. E. Davis, ..... *Port Angeles, Wash.*  
Rev. H. A. Dexter, ..... *Boulevard, Wash.*  
Rev. W. S. Dickson, ..... *San Juan, Island*  
Rev. P. E. Hyland, ..... *Ballard, Wash.*  
Rev. Mark Jukes, *New Whatcom, Wash.*  
Rev. R. J. Mooney, ..... *Aberdeen, Wash.*  
Rev. R. D. Nevius, D.D., ..... *Blaire, Wash.*  
Rev. A. H. Wheeler, ..... *Chehalis, Wash.*  
Rev. C. S. Williams, ..... *Vancouver, Wash.*

**SOUTH DAKOTA.**  
Rt. Rev. W. H. HARR, D.D., *Sioux Falls*  
Rev. J. H. Babcock, ..... *Mitchell*  
Rev. H. C. Boisser, ..... *Hot Springs*  
Rev. W. J. Cleveland, ..... *Madison*  
Rev. S. C. Gaynor, ..... *Parker*  
Rev. J. V. Himes, ..... *Elk Point*  
Rev. J. Morris, ..... *(Absent)*  
Rev. T. H. Richards, ..... *Dell Rapids*  
Rev. E. T. Simpson, ..... *Brookings*  
Rev. F. N. Tummon, ..... *Sturgis*  
Rev. G. G. Ware, ..... *Deadwood*

**SOUTHERN FLORIDA.**  
The Rt. Rev. W. C. GRAY, D.D.,  
*Orlando, Fla.*  
Rev. C. F. Arnold, ..... *Daytona, Fla.*  
Rev. W. H. Bates, ..... *Sanford, Fla.*  
Rev. C. F. A. Bielby, ..... *De Land, Fla.*

### DIOCESES.

Rev. D. H. Clarkson, ..... *Colorado City*  
Rev. W. O. Cone, ..... *Alamosa*  
Rev. P. LeB. Cross, ..... *Highlands, Denver*  
Rev. J. Evans, ..... *Littleton*  
Rev. C. Y. Grimes, ..... *Cripple Creek*  
Rev. F. W. Henry, ..... *So. Denver*  
Rev. D. E. Johnson, ..... *Denver*  
Rev. F. W. Kramer, ..... *Boulder*  
Rev. C. M. Smith, ..... *West Denver*  
Rev. A. G. Wilson, ..... *Bessemer*

### EAST CAROLINA.

Under Rt. Rev. A. A. WATSON, D.D.  
Rev. S. S. Barber, *Savan Quarter, N. C.*  
Rev. L. Eborn, ..... *Creswell, N. C.*  
Rev. A. Greaves, ..... *Kinston, N. C.*  
Rev. E. P. Green, Evangelist,  
*Plymouth, N. C.*  
Rev. T. B. Haughton, ..... *(Died Nov. 28)*  
Rev. N. C. Hughes, ..... *Chocowinity, N. C.*  
Rev. J. C. Huske, D.D., *Fayetteville, N. C.*  
Rev. W. H. Jackson, ..... *Wilmington, N. C.*  
Rev. F. Joyner, ..... *Bunyan, N. C.*  
Rev. W. Matthias, ..... *Beaufort, N. C.*  
Rev. H. Wingate, ..... *Hertford, N. C.*  
Rev. E. Wooten (Evangelist),  
*Wilmington, N. C.*

### EASTON.

Under Rt. Rev. W. F. ADAMS, D.D.  
Rev. G. F. Beaven, ..... *Hillsborough, Md.*  
Rev. J. L. Bryan, M.D., ..... *Cambridge, Md.*

Rev. B. F. Brown, ..... *Titusville, Fla.*  
Rev. C. Grubo, ..... *Pittman, Fla.*  
Rev. G. W. Southwell, ..... *St. Petersburg, Fla.*  
Rev. J. H. Weddell, *Thonotosassa, Fla.*

**SPOKANE.**  
Rt. Rev. L. H. WELLS, D.D.,  
*Spokane, Wash.*  
Rev. F. H. Brown, ..... *Yakima, Wash.*  
Rev. G. J. Fercken, D.D., *(Retired Jan. 1)*  
Rev. D. G. MacKinnon, *(Retired Mar. 1)*  
Rev. W. C. Shaw, ..... *Spokane*  
Rev. J. H. L. Zillman, ..... *(Retired Dec. 4)*  
Mr. B. C. Roberts, ..... *Spokane*

**THE PLATTE.**  
Rt. Rev. A. R. GRAVES, D.D., *Kearney, Neb.*  
Rev. J. M. Bates, ..... *Valentine, Neb.*  
Rev. G. A. Beecher, ..... *Sidney, Neb.*  
Rev. E. D. Irvine, ..... *Chadron, Neb.*  
Rev. R. L. Knox, ..... *Arapahoe, Neb.*  
Rev. S. G. M. Montgomery, ..... *Kearney, Neb.*  
Rev. S. A. Potter, ..... *Kearney, Neb.*

**WESTERN COLORADO.**  
Rt. Rev. T. M. BARKER, D.D., Bishop in  
charge, *Tacoma, Wash.*  
Rev. W. S. Bishop, ..... *(Retired Oct. 1)*  
Rev. H. Bullis, ..... *Durango, Colo.*  
Rev. A. Miller, ..... *Montrose, Colo.*  
Rev. O. E. Ostenson, ..... *Meeker, Colo.*  
Rev. H. Marshall, ..... *(Retired Jan. 1)*

**WESTERN TEXAS.**  
Rt. Rev. J. S. JOHNSTON, D.D.,  
*San Antonio, Tex.*  
Rev. L. S. Bates, ..... *Eagle Pass, Tex.*  
Rev. J. McI. Bradshaw, *San Antonio, Tex.*  
Rev. A. W. Burroughs, ..... *Victoria, Tex.*  
Rev. R. Galbraith, ..... *Kerrville, Tex.*  
Rev. G. Hinson, ..... *San Marcos, Tex.*  
Rev. J. T. Hutcherson, *San Antonio, Tex.*  
Rev. P. W. Jones, ..... *Seguin, Tex.*  
Rev. W. McWilliams, *San Antonio, Tex.*  
Rev. J. Senior, ..... *Uvalde, Tex.*  
Rev. F. R. Starr, ..... *Gonzales, Tex.*  
Rev. J. Ward, ..... *Laredo, Tex.*

**WYOMING AND IDAHO.**  
Rt. Rev. E. TALBOT, D.D., *Laramie, Wyo.*  
Rev. S. Coolidge, *Shoshone Agency, Wyo.*  
Rev. T. G. Huntington, *Saratoga, Wyo.*  
Rev. A. Lutton, ..... *Sheridan, Wyo.*  
Rev. F. N. Strader, ..... *Evansston, Wyo.*  
Rev. J. E. Sulger, ..... *Laramie, Wyo.*  
Rev. J. Dawson, ..... *Blackfoot, Id.*  
Rev. S. J. Jennings, *Coeur d'Alene, Id.*  
Rev. J. M. Johnston, ..... *Montpelier, Id.*  
Rev. J. McConeky, ..... *Leavitt, Id.*  
Rev. P. Murphy, ..... *Moscow, Id.*  
Rev. G. W. G. Van Winkle, ..... *Hailey, Id.*

Rev. G. B. Cooke, ..... *North East, Md.*  
Rev. O. H. Murphy, *Upper Fairmount, Md.*  
Rev. C. L. Pinder, M.D., *Wye Mills, Md.*  
Rev. W. G. Woolford, *Princess Anne, Md.*

**FLORIDA.**  
Under Rt. Rev. E. G. WEED, D.D.  
Rev. E. U. Brun, ..... *Quincy*  
Rev. E. C. Burch, ..... *Apalachicola*  
Rev. F. Dunlop, ..... *Port George*  
Rev. F. R. Holeman, ..... *Cedar Keys*  
Rev. R. Landsberger, ..... *Federal Point*  
Rev. C. E. MacDougal, ..... *Milton*  
Rev. G. H. Ward, ..... *Crescent City*

**FOND DU LAC.**  
Under Rt. Rev. C. C. CRAFTON, D.D.  
Rev. H. W. Blackman, ..... *(Retired Oct. 1)*  
Rev. L. B. Bird, ..... *Angola, Wis.*  
Rev. E. A. Clay, ..... *Bayfield, Wis.*  
Rev. A. P. Curtis, ..... *Ahanape, Wis.*  
Rev. J. B. Gauthier, ..... *Gardner, Wis.*  
Rev. J. Jameson, ..... *Jacksonport, Wis.*  
Rev. G. W. Lamb, ..... *Menasha, Wis.*  
Rev. W. T. Schepeler, ..... *Wausau, Wis.*  
Rev. G. Shelton, ..... *Keenawee, Wis.*  
Rev. G. H. S. Somerville, *Waupesa, Wis.*  
Rev. N. D. Stanley, *Sheboygan Falls, Wis.*

**GEORGIA.**  
Under Rt. Rev. C. K. NELSON, D.D.  
Rev. J. B. Craighill, ..... *Dalton*  
Rev. E. Denniston, *P. O. Opelika, Ala.*  
Rev. W. E. Eppes, ..... *Clarksville*



## INDIANA.

Under Rt. Rev.  
 Rev. A. A. Abbott.....*La Porte*  
 Rev. L. F. Cole.....*Indianapolis*  
 Rev. O. Colvin.....*Perry*  
 Rev. W. D. Engle.....*Indianapolis*  
 Rev. E. G. Hunter.....*Indianapolis*  
 Rev. W. Lund.....*Aurora*  
 Rev. J. A. McGlone.....*Anderson*  
 Rev. W. Scott.....(Retired Nov. 30)  
 Rev. C. T. Stout.....*Goshen*  
 Rev. F. C. Woodard.....*Kokomo*

## IOWA.

Under Rt. Rev. W. S. PERRY, D.D.  
 Rev. L. D. Brainerd.....*Glenwood*  
 Rev. P. D. Brown.....(Retired Dec. 31)  
 Rev. E. H. Gaynor.....(Retired Dec. 31)  
 Rev. S. R. J. Hoyt, D.D., Gen'l. Miss'y.....*Davenport*

Rev. W. T. Jackson, P.H.D.,  
 (Retired Dec. 31)  
 Rev. H. C. Johnson.....*Nashua*  
 Rev. W. H. W. Jones.....*Waverly*  
 Rev. L. McElroy, Gen. Miss'y.....*Independence*  
 Rev. C. B. Mee.....(Retired Dec. 31)  
 Rev. G. A. Whitney.....(Retired Dec. 31)

## KANSAS.

Under Rt. Rev.  
 Rev. W. W. Ayres.....*Lawrence*  
 Rev. J. Baker.....*Marysville*  
 Rev. A. Beatty, D.D.....*Newton*  
 Rev. R. H. Barnes.....*Beloit*  
 Rev. J. Bennett.....*Fort Scott*  
 Rev. C. E. Brandt.....*Emporia*  
 Rev. D. Brooks.....*Dodge City*  
 Rev. L. Busser, Gen. Miss'y.....*Chanute*  
 Rev. H. M. Carr.....*Salina*  
 Rev. W. B. Clark.....*Pittsburg*  
 Rev. D. Davies.....*Oskaloosa*  
 Rev. J. H. Lee.....*No. Topeka*  
 Rev. J. H. Leeds.....*Burlington*  
 Rev. J. Mayou.....*Retired Nov. 8*  
 Rev. G. W. Miner.....*El Dorado*  
 Rev. R. H. Rhames.....*Wafekfield*  
 Rev. W. Richmond.....*Wafekfield*  
 Rev. H. Sawyer, Gen. Miss'y.....*Wafekfield*  
 Rev. L. J. H. Wooden.....*Wafekfield*

## KENTUCKY.

Under Rt. Rev. T. U. DUDLEY, D.D.  
 Rev. G. S. Fitz Hugh.....*Hickman*  
 Rev. A. Fleming.....*Clinton*  
 Rev. J. E. H. Galbraith.....*Beattyville*  
 Rev. V. O. Gee.....*Bowling Green*

## LOUISIANA.

Under Rt. Rev. D. SESSUMS, D.D.  
 Rev. W. B. Browne.....*Bastrop*  
 Rev. C. D. Mack.....*Clinton*  
 Rev. J. Philson.....*Thibodaux*  
 Rev. A. R. Price.....*Washington*  
 Rev. R. H. Prosser.....*Houma*

## MAINE.

Under Rt. Rev. H. A. NEELY, D.D.  
 Rev. H. H. Barber.....*Houlton*  
 Rev. J. S. Colton.....*Bladeford*  
 Rev. L. B. W. Fowler.....*Dexter*  
 Rev. G. B. Nicholson.....*Fort Fairfield*  
 Rev. C. T. Ogden.....*Woodford*  
 Rev. J. L. Porter.....(Retired Dec. 1)  
 Rev. W. B. Sparks.....*Presque Isle*  
 Rev. C. F. Sweet.....*Presque Isle*  
 Rev. W. H. Washburn.....*Auburn*

## MILWAUKEE.

Under Rt. Rev. I. L. NICHOLSON, D.D.  
 Rev. F. H. Barton.....*Monroe, Wis.*  
 Rev. S. R. Gray.....*Waterloo, Wis.*  
 Rev. W. B. Magnan.....*Platteville, Wis.*  
 Rev. W. McVettie.....*Hudson, Wis.*  
 Rev. A. B. Peabody.....(Died Feb. 7)  
 Rev. E. P. Wright, D.D.,  
 P. O. Milwaukee, Wis.

## MINNESOTA.

Under Rt. Rev. H. B. WHIPPLE, D.D.  
 Rt. Rev. M. N. GILBERT, S.T.D.,  
 Assistant-Bishop  
 Rev. A. Alexander.....*Minneapolis*  
 Rev. H. Beer.....*Red Wood Falls*  
 Rev. D. Booth.....*Willmar*  
 Rev. A. Chard.....*Waverly*  
 Rev. J. Cornell.....*St. Paul*  
 Rev. E. Dray.....*St. Paul*  
 Rev. A. T. Gesner.....*St. Paul*  
 Rev. R. R. Goudy.....*Blue Earth*  
 Rev. R. E. McVettie.....*Wadena*  
 Rev. S. Fritchard.....*Benson*  
 Rev. M. N. Ray.....*Litchfield*

Rev. H. J. Sheridan.....*Duluth*  
 Rev. W. Tuson.....*Warsaw*  
 Rev. F. M. Weddell.....*Wells*  
 Rev. F. W. White.....*Luverne*

## MISSISSIPPI.

Under Rt. Rev. H. M. THOMPSON, D.D.  
 Rev. N. Ayers.....*P. O. New Orleans, La.*  
 Rev. W. H. Capers.....*Crystal Springs*  
 Rev. J. B. Fitzpatrick.....*Winnona*  
 Rev. R. G. Hamilton.....*Yazoo City*  
 Rev. G. C. Harris, D.D., Gen'l. Miss'y.....*Meridian*  
 (Retired Nov. 30)  
 Rev. H. W. Robinson.....*Brandon*  
 Rev. W. Stokes.....*Water Valley*  
 Rev. De B. Waddell.....

## MISSOURI.

Under Rt. Rev. D. S. TUTTLE, D.D.  
 Rev. F. E. Alleyne.....*Portland*  
 Rev. S. E. Arthur.....(Retired Dec. 1)  
 Rev. C. G. Davis.....(Retired March 4)  
 Rev. J. W. Higson.....*Rolla*  
 Rev. T. F. C. James, M.D. (Retired March 1)  
 Rev. S. Mills.....*De Soto*  
 Rev. L. F. Potter.....*Crystal City*  
 Rev. R. W. Rhames.....*Louisiana*  
 Rev. J. A. Wainwright, M.D.,*Palmyra*

## NEBRASKA.

Under Rt. Rev. G. WORTHINGTON, S.T.D.  
 Rev. I. E. Baxter.....*Wymore*  
 Rev. L. Johnson.....*So. Omaha*  
 Rev. A. E. Marsh.....*Central City*  
 Rev. D. C. Patton.....*Retired Dec. 1*  
 Rev. E. L. Sanford.....*Retired Dec. 1*  
 Rev. W. H. Sparling, Gen'l. Miss'y.....*Omaha*  
 Rev. R. C. Talbot, Jr.....*Omaha*  
 Rev. J. A. Williams.....*Omaha*  
 Mr. G. S. Ralston.....*Lincoln*

## NEW HAMPSHIRE.

Under Rt. Rev. W. W. NILES, D.D.  
 Rev. C. R. Bailey.....*Penacook*  
 Rev. J. Carmichael.....*Ashland*  
 Rev. E. F. Davis.....*Littleton*  
 Rev. E. Eames.....*Lancaster*  
 Rev. F. M. Garland.....*Goffstown*  
 Rev. E. Goodridge.....*Exeter*  
 Rev. W. Greer.....*No. Conway*  
 Rev. W. L. Himes (At Large).....*Concord*  
 Rev. G. P. Huntington.....*Hannover*  
 Rev. A. W. Jenks.....*Woodsville*  
 Rev. A. A. Murch.....*Salmon Falls*  
 Rev. L. Waterman, D.D.....*Littleton*

## NEW YORK.

Under Rt. Rev. H. C. POTTER, D.D.  
 Rev. T. Drumm, M.D.,*Port Chaplain*  
 New York  
 Mr. A. C. Fletcher, Assistant  
 Rev. J. G. Hammarskoeld, Gen'l. Missionary to Sweden.....*Hastings*

## NORTH CAROLINA.

Under Rt. Rev. J. B. CHESHIRE, D.D.  
 Rev. G. H. Bell.....(Retired Dec. 1)  
 Rev. C. T. Bland.....*Pittsboro*  
 Rev. A. A. Deal.....*Franklin*  
 Rev. C. Fetter.....*Kernersville*  
 Rev. F. A. Fetter.....*High Point*  
 Rev. F. W. Hilliard.....*Monroe*  
 Rev. W. Phelps.....*Marion*  
 Rev. S. Rhodes.....*Ashville*  
 Rev. G. Satterlee.....*Beaver Dam*  
 Rev. A. H. Stubbs.....*Morganton*  
 Rev. W. R. Wetmore.....*Lincolnton*

## OHIO.

Under Rt. Rev. W. A. LEONARD, D.D.  
 \*Rev. A. W. Marshall.....*Cleveland*

## OREGON.

Under Rt. Rev. B. W. MORRIS, D.D.  
 Rev. C. Booth.....*Newport*  
 Rev. I. Dawson.....*Oregon City*  
 Rev. B. E. Habersham.....*Portland*  
 Rev. G. F. Horstfall.....*Marshallfield*  
 Rev. D. E. Loveridge.....*Euclid City*  
 Rev. G. F. Plummer.....*Cornwallis*  
 Rev. W. E. Potwine.....*Pendleton*  
 Rev. T. N. Wilson.....*Roseburg*

## QUINCY.

Under Rt. Rev. A. BURGESS, S.T.D.  
 Rev. S. Chamberlain P. O. Jubilee, Ill.  
 Rev. H. J. Gurr.....(Retired Nov. 30)  
 Rev. P. K. Hammond.....*Kewanee, Ill.*  
 Rev. R. W. Hewitt.....*Retired Oct. 16*  
 Rev. J. R. Holst.....

Rev. F. K. Howard.....*Moine, Ill.*  
 Rev. A. Kalin.....*Galesburg, Ill.*  
 Rev. W. Richmond.....*Wyancong, Ill.*  
 Rev. Z. T. Savage.....*Griggsville, Ill.*  
 Rev. J. L. Whitty.....*Jubilee, Ill.*

## SOUTH CAROLINA.

Under Rt. Rev. E. CAFERS, D.D.,  
 Assistant-Bishop, in charge.  
 Rev. B. Allston.....*Union C. H.*  
 Rev. R. W. Barnwell.....*Florence*  
 Rev. W. B. Gordon.....*Johnston*  
 Rev. J. Kershaw.....*Sumter C. H.*  
 Rev. J. D. McCullough.....*Wahalla*  
 Rev. O. T. Porcher.....*Pendleton*  
 Rev. B. B. Sams.....*Bluffton*  
 Rev. J. H. Tillinghast.....*Eastover*

## SOUTHERN VIRGINIA.

Under Rt. Rev. A. M. RANDOLPH, D.D.  
 \*Rev. J. Turner.....*Staunton*

## SPRINGFIELD.

Under Rt. Rev. G. F. SEYMOUR, D.D.  
 Rt. Rev. C. R. HALE, D.D., Assistant-Bishop  
 Rev. T. B. Barlow.....*Rantoul, Ill.*  
 Rev. F. H. Burrell.....*Arcola, Ill.*  
 Rev. H. O. Eastman.....*Edwardsville, Ill.*  
 Rev. H. B. Goodyear.....*Mt. Carmel, Ill.*  
 Rev. J. G. Miller.....*Mattoon, Ill.*  
 Rev. C. E. Phares.....*Mound City, Ill.*  
 Rev. J. Rockstroh.....*Belleville, Ill.*  
 Rev. C. J. Shutt.....*Mansfield, Ill.*  
 Rev. W. H. Tomlins.....*East St. Louis, Ill.*  
 Rev. J. Wayne.....*Mason City, Ill.*  
 Rev. J. G. Wright.....*Greenville, Ill.*

## TENNESSEE.

Under Rt. Rev. C. T. QUINARD, D.D.  
 Rt. Rev. T. F. Gailor, D.D., Assistant-Bishop  
 Rev. A. A. Benton, D.D.....*Sevance*  
 Rev. J. H. Blacklock.....*Cleveland*  
 Rev. W. Gill.....*Somerville*  
 Rev. S. B. Hillock.....*Pulaski*  
 Rev. H. R. Howard, S.T.D.....*Tullahoma*  
 Rev. A. C. Killeffer.....*Greeneville*  
 Rev. S. B. McGlough, Gen. Miss'y.....*Memphis*

Rev. J. M. Northrup.....*Covington, Ky.*  
 Rev. A. Patterson.....*Nashville*  
 Rev. B. B. Ramage.....*Murfreesboro*  
 Rev. P. A. Rodriguez.....*Franklin*  
 Rev. A. A. Schurr.....*Nashville*  
 Rev. C. T. Wright.....*South Pittsburg*

## TEXAS.

Under Rt. Rev. G. H. KINSOLVING, D.D.  
 Rev. G. L. Crockett.....*San Augustine*  
 Rev. J. A. Duncan.....*Temple*  
 Rev. J. R. Dunn.....*Navasota*  
 Rev. H. O. Howard.....*Richmond*  
 Rev. F. S. Leish.....*Brenham*  
 Rev. A. B. Perry.....*Bastrop*  
 Rev. J. Sloan.....*Marshall*  
 Rev. J. C. Waddill.....*Houston*

## WESTERN MICHIGAN.

Under Rt. Rev. G. D. GILLESPIE, D.D.  
 Rev. J. W. Bancroft, Gen. Miss'y.....*Hastings, Mich.*  
 Rev. E. H. Jewell.....*Netosky*  
 Rev. W. P. Law.....*Allegan*  
 Rev. M. H. Martin.....*Charlotte, Mich.*  
 Rev. J. M. Rippey, M.D.....*Elk Rapids*  
 Rev. M. S. Woodruff.....*Benton Harbor, Mich.*

## WEST MISSOURI.

Under Rt. Rev. E. R. ATWILL, D.D.  
 Rev. G. H. Bailey.....*Westport*  
 Rev. P. Brooke.....(Retired March 1)  
 Rev. T. J. Brookes.....*Neosho, Mo.*  
 Rev. J. K. Dunn.....(Retired March 1)  
 Rev. J. W. Dunn.....*Independence, Mo.*  
 Rev. S. M. Holden.....(Retired Feb. 28)  
 Rev. D. G. McKinnon.....*Kansas City, Mo.*  
 Rev. L. T. Minturn.....*Amazonia, Mo.*  
 Rev. A. B. Nicholas.....*St. Joseph*  
 Rev. G. P. Somerville.....*Independence*  
 Rev. R. Todd.....*Lebanon, Mo.*

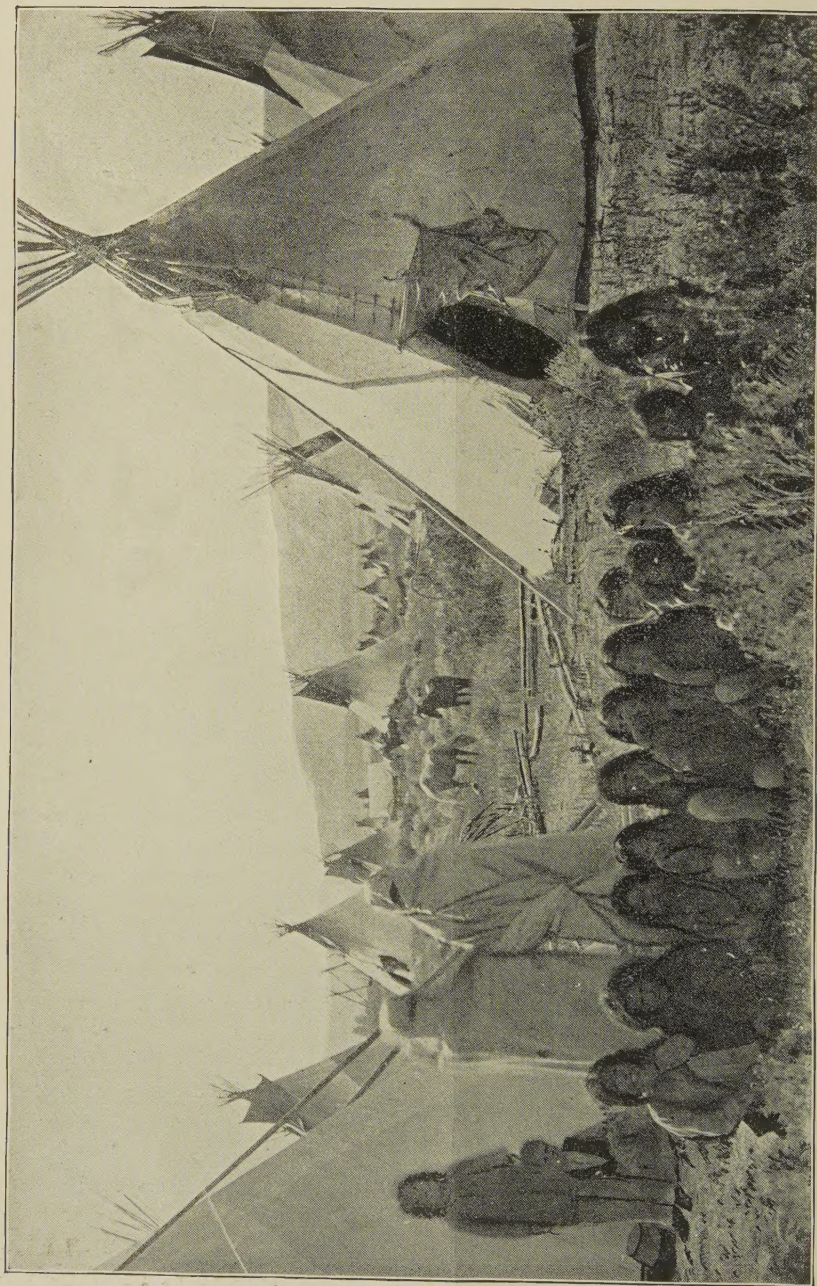
## WEST VIRGINIA.

Under Rt. Rev. G. W. PETERKIN, D.D.  
 Rev. W. H. Burkhardt.....*Weston*  
 Rev. C. M. Campbell.....*Reynolds*  
 Rev. G. W. Easter.....*Union*  
 Rev. G. A. Gibbons.....*Romney*  
 Rev. J. R. Joyner.....*St. Albans*  
 Rev. C. C. Pearson.....*Morgantown*

\* Deaf Mute Missionary in several dioceses.  
 † Last year's list.







ARAPAHOE INDIAN CAMP, WIND RIVER RESERVATION, WYOMING.